A SHORT

EXPOSITION

OF THE

CATECHISM

OF THE

Church of *England*,

IN

ENGLISH & LATINE.

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The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their Faith according to the Catechiſm following.

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, (according to St. Pauls *doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame) it is thought good that none hereafter ſhall be confirmed but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandments, and can alſo anſwer to ſuch queſtions of this ſhort Catechiſm, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt convenient to be obſerved for divers conſiderations.*

Firſt, becauſe that when children come to the years of diſcretion, and have learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may then themſelves with their own mouth, and with their own conſent, openly before the Church, ratify and confirm the ſame, and alſo promiſe that by the grace of God, they will evermore endeavour themſelves faithfully to obſerve and keep ſuch things, as they by their own mouth and confeſſion have aſſented unto.

Secondly, foraſmuch as confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the devil, it is moſt meet to be miniſtred when children come to that age, that partly by the frailty of their own fleſh, partly by the aſſaults of the world and the devil, they begin to be in danger to fall into ſundry kinds of ſin.

Ratio

Ratio Confirmationis, aut Impositionis manuum pueris baptizatis, & idoneis ad respondendum quæstionibus de fide, ut sequens liber explicat.

QUò Confirmatio administretur ad majorem utilitatem eorum omnium, qui illam admissuri sunt, (secundum Sancti *Pauli* doctrinam, qui docet omnia fieri debere in Ecclesiâ ad Ecclesiæ ædificationem) Consentaneum videtur nullos posthâc fore confirmatos, nisi qui repetere possint Symbolum Apostolicum, Orationem Dominicam, & Decalogum, & respondere possunt talibus quæstionibus hujus breviusculi Catechismi, quales Episcopus, aut illius Delegatus pro eorum arbitrio ab illis percontabitur. Et hic ordo observatione dignissimus varias ob causas.

Primo, ut pueri cum venerint ad ætatem maturiorem, & didicerint quæ & quanta Susceptores ipsorum nomine promiserint, ipsi proprio ore, ac proprio consensu coram Ecclesiâ palam eadem affirment & confirment, & etiam Dei gratiâ annuente spondeant se pro futuro fideliter observaturos eadem ipsa, quibus ore suo confitendo assenserint.

Secundo, quoniam Confirmatio Baptizatis tantum administratur, ut per manuum impositionem & orationem vires ac defensionem accipiant contra omnes insultus peccati, mundi, ac diaboli; commodissimè administratur, cum pueri eam ætatem attigerint, quâ tum per suam carnis infirmitatem, cæp[illegible] per varios hujus mundi ac Diaboli insultus obnoxii addúntur ad labendos in errores multiplici labe dis[illegible]ctos.

Thirdly, for that it is agreeable with the uſage of the Church in time paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſs their own faith, and promiſe to be obedient unto the will of God.

And that no man ſhall think that any detriment ſhall come to Children by deferring of their Confirmation, he ſhall know for truth, that it is certain by Gods word, that children being baptized, have all things neceſſary for their ſalvation, and be undoubtedly ſaved.

A Catechiſm, that is to ſay, an inſtruction to be learned of every child, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHat is your name?

Anſwer.

N. or M.

Q. Who gave you this name?

A. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the childe of God, and an inheritor of the kingdom of heaven.

Q. What did your Godfathers and Godmothers then for you?

A. They did promiſe and vow three things in my name: Firſt that I ſhould forſake the devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh. Secondly that I ſhould believe all the Articles of the Chriſtian faith. And thirdly, that I ſhould keep Gods holy will and Commandments, and walk in the ſame all the dayes of my life.

Tertio,

Tertio, quòd non alienum sit a consuetudine Ecclesiæ Primitivæ, quâ sancitum est, Confirmationem non adhiberi debere nisi his qui ad maturiorem ætatem perveniſſent, ut ipsi jam in religione Christianâ instituti, suam ipsorum fidem publicè profiterentur, & promitterent se Divinæ voluntati & mandatis ejus obtemperaturos.

Ne quis verò putet, quod pueri per Confirmationis dilationem damnum patiantur, apud animum constituat, ex Dei verbo clarum & perspicuum esse, infantes baptizatos omnia adeptos esse ad salutem necessaria, certoque certiùs salutem consequi.

Catechismus, id est, Liber institutionis ab omni puero memoriter ediscendus antequam ad Episcopum ad Confirmandum adducatur.

Quæstio. QUod tibi nomen est?

Responsum. N. vel M.

Q. Qui tibi nomen hoc donarunt?

R. Susceptores mei in Baptismo, in quo membrum Christi, filius Dei, & hæres regni cœlorum factus sum.

Q. Quid tuo nomine tum Susceptores spospondерunt?

R. Tria spospondерunt ac vovêrunt, primum me renuntiaturum Diabolo & omnibus ejus operibus, pompis & voluptatibus hujus sæculi, & pravis carnis concupiscentiis. Secundum, crediturum me omnibus fidei articulis. Tertium, sanctam Dei voluntatem & omnia ejus præcepta observaturum, in eisq; per omnem vitam perambulaturum.

Q. Doeſt thou not think, that thou art bound to believe and to do, as they have promiſed for thee.

A. Yes verily: and by Gods help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray God to give me his grace, that I may continue in the ſame unto my lives end.

Q. Rehearſe the Articles of thy belief.

A. I Believe in God the Father Almighty, maker of heaven and earth. And in Jeſus Chriſt his onely Son our Lord, which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. Amen.

Q. What doeſt thou chiefly learn in theſe Articles of thy belief?

A. Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Q. You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods Commandments. Tell me how many there be?

A. Ten.

Q. Which be they?

A. THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the houſe of bondage.

Q. An

Q. An non te firmiter teneri arbitraris, ad ea omnia credenda & facienda, quæ tuo nomine illi ſuſceperunt?

R. Arbitror: Deoq; adjuvante faciam. Patri etiam cœleſti gratias ago immortales, quod me dignatus ſit per Dominum Jeſum Chriſtum ad hanc ſalutis viam vocare, illumq; obteſtor, ut mihi gratiam largiatur in eadem perſiſtere uſq; ad vitæ terminum.

Q. Repete fidei articulos.

R. CRedo in Deum Patrem omnipotentem, Creatorem cæli & terræ, & in Jeſum Chriſtum Filium ejus unicum Dominum noſtrum, qui conceptus eſt de Spiritu Sancto, natus e Mariâ Virgine, paſſus ſub Pontio Pilato, crucifixus, mortuus, & ſepultus, deſcendit ad inferna, tertiâ die reſurrexit a mortuis, aſcendit ad cœlos, ſedet ad dexteram Dei patris omnipotentis: unde venturus eſt judicare vivos & mortuos. Credo in Spiritum Sanctum, ſanctam Eccleſiam Catholicam, Sanctorum Communionem, remiſſionem peccatorum, carnis reſurrectionem, & vitam æternam. *Amen.*

Q. Per hos fidei articulos quid præcipuè edoctus es?

A. Primum edoctus ſum credere in Deum Patrem, qui me & univerſum hunc mundum condidit.

Secundum, in Deum Filium, qui me, totúmque genus humanum redemit.

Tertio, in Spiritum Sanctum Deum, qui me, populumque Dei electum ſanctificat.

Q. Modo dixiſti te per Suſceptores tuos promiſiſſe, quod omnia Dei mandata obſervares. Dic igitur quot ſunt illa?

R. Decem.

Q. Quæ ſunt illa?

A. QUæ Deus ipſe prodidit capite 20. Exodi, dicens, Ego ſum Deus tuus, qui te eduxi ex Ægypto, e domo ſervitutis.

1. *Thou ſhalt have none other Gods but me.*

2. *Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercie unto thouſands in them that love me, and keep my Commandments.*

3. *Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.*

4. *Remember that thou keep holy the Sabbath day. Six dayes ſhalt thou labour and do all that thou haſt to do, but the ſeventh day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of work, thou and thy ſon, and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattle and the ſtranger that is within thy gates. For in ſix dayes the Lord made heaven and earth, the Sea, and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.*

5. *Honour thy Father and thy Mother, that thy dayes may be long in the land which the Lord thy God giveth thee.*

6. *Thou ſhalt do no murther.*

7. *Thou ſhalt not commit adultery.*

8. *Thou ſhalt not ſteal.*

9 *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

10. *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.*

Q. What doſt thou chiefly learn by theſe Commandments?

1. Non habebis Deos alienos coram me.

2. Non facies tibi ſculptile, aut ſimulachrum ullius rei quæ aut ſupra in cælo ſit, aut infra in terrâ, aut in aquis infra terram. Non veneraberis ea neq; coles. Nam ego ſum Dominus Deus tuus zelotypus, vindicans parentum iniquitatem in liberos, ad tertiam uſq; quartámque progeniem oſorum mei, exercens autem miſericordiam ad milleſimam uſque progeniem erga mei amantes, meáq; præcepta obſervantes.

3. Nomen Dei tui fruſtra non adhibebis, neque enim impunè feret qui nomen ejus fruſtra uſurpabit.

4. Diem Sabbathi ſanctè tranſigere memento, ſex diebus operaberis, & facies omnia opera tua. Septimo verò die, quod eſt Domini Dei tui Sabbathum, nullum opus facies, tu, neque filius tuus, nec filia tua, nec ſervus tuus, nec ancilla tua, neq; jumentum tuum, nec hoſpes tuus, qui intra domum tuam verſatur. Nam ſex diebus perfecit Deus Cœlum, & terram, & mare, & quicquid in illis continetur, ſeptimo quievit. Idcirco benedixit diei ſeptimo & ſacrum voluit.

5. Honora patrem & matrem, ut ſis longævus ſuper terram, quam daturus eſt tibi Dominus Deus tuus.

6. Non occides.

7. Non mæchaberis.

8. Non furaberis.

9. Non dices falſum teſtimonium contra proximum tuum.

10. Non concupiſces domum proximi tui, non uxorem, non ſervum, non ancillam, non bovem, non aſinum, nec quidpiam omnino quod alterius ſit.

Q. Quid præcipue ex his mandatis tibi diſcendum arbitraris?

A. Ilearn

A. I learn two things: My duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength: To worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name, and his word, and to ſerve him truely all the dayes of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is, to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. To love, honour, and ſuccour my father and mother. To honour and obey the King and his Miniſters. To ſubmit my ſelf to all my governours, teachers, ſpiritual Paſtors and Maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealing. To bear no malice or hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandring. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other mens goods, but to learn and labour truely to get mine own living, and to do my duty in that ſtate of life, unto the which it ſhall pleaſe God to call me.

Q. My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords prayer.

R. Our

R. Duo equidem ex illis diſco. Officium meum in Deum primùm, deinde etiam & in Proximum.

Q. Quod eſt officium tuum in Deum?

R. Ut in illum credam, illum timeam, diligam ex toto corde, ex totâ mente, ex totis viribus; ut illum colam, illi gratias agam, in illum ſolum fiduciam collocem, illum invocem, illius nomen & ſacroſanctum verbum adorem, illíque ſemper ſerviam omnibus diebus vitæ meæ.

Q. Quod eſt officium tuum in Proximum?

R. Ut illum æquè ac meipſum diligam: ita me ergo a'ios geram quemadmodum & illos erga me gerere cupio. Parentes amore, veneratione, & ſubſidio complectar. Majeſtatem regiam, ejuſque miniſtros honore & obedientia proſequar: erga omnes gubernatores, inſtitutores, paſtores Spirituales & magiſtros morigerum me, ac obedientem præſtem; Submiſsè me & reverentèr geram erga majores. Neminem verbo aut facto lædam. In omnibus me juſtum, fidelem & integrum oſtendam. Odium aut ſimultatem in pectore non alam. Manus cuſtodiam, ne quid clepant aut rapiant, linguam ne mentiatur, calumnietur, aut obtrectet. Corpore me temperantem, ſobrium, caſtum præbeam. Aliena deniq; ne concupiſcam bona, nec deſiderem; ſed proprio labore & induſtria ſtudeam ad victum neceſſaria comparare, eiq; vitæ rationi ſatisfacere, ad quam me divina providentia vocârit.

Q. Hoc velim ſcias, fili chariſſime, tuis te viribus iſta præſtare non poſſe, neq; in Dei mandatis verſari, & illi, prout decet, ſervire, niſi ſingulari ejus gratiâ adjutum: quam, etiam te diſcere oportet, ardentiſſimis precibus ſemper ab illo contendere. Audiam igitur an memoriter teneas Orationem Dominicam?

Our

A. OUr Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

Q. What deſireſt thou of God in this prayer?

A. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God that he will ſend us all things that be needful, both for our ſouls and bodies, and that he will be merciful unto us, and forgive us our ſins, and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily, and that he will keep us from all ſin and wickedneſs, and from our Ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen, So be it.

Q. HOw many Sacraments hath Chriſt ordained in his Church?

A. Two onely, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Q. What meaneſt thou by this word Sacrament?

A. I mean an outward and viſible ſign, of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we recieve the ſame, and a pledge to aſſure us thereof.

Q. How many parts be there in a Sacrament?

A. Two: the outward viſible ſign, and the inward ſpiritual grace.

Q. What is the outward viſible ſign, or form in Baptiſm?

R. Pater

R. PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua ſicut in cœlo & in terrâ. Panem noſtrum quotidianum da nobis hodie: & dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris. Et ne nos inducas intentationem, ſed libera nos à malo. *Amen.*

Q. In hâc Oratione quid a Deo petis?

R. Peto a Domino Deo Patre cœleſti, bonorum omnium largitore, ita me alióſq; omnes ſuâ gratiâ velit augere, ut illum colamus, illi ſerviamus, & prout decet in omnibus obtemperemus. Peto etiam ut omnia nobis largiatur tum ad corporis incolumitatem, tum ad animæ ſalutem neceſſaria, ut ſuâ nos miſericordiâ complectatur, nobiſque noſtra peccata condonet; dignetur nos ab omnibus periculis, & animæ & corporis tueri, ab omnique peccati & ſceleris contagione, ab hoſte ſpirituali Satanâ, morte & damnatione æternâ liberare. Quæ quidem omnia ſpero pro ſuâ miſericordiâ & benignitate faciet per Dominum noſtrum Jeſum Chriſtum. Ideoque dico in extremâ clauſulâ, *Amen.*

Q. QUot Sacramenta a Chriſto ordinata ſunt in Eccleſiâ?

R. Duo tantum, quæ ſaluti neceſſaria ſunt, *viz.* Baptiſmus & Euchariſtia.

Q. Quid vis per verbum hoc *Sacramentum*?

R. Signum, velim externum & viſibile gratiæ internæ & inviſibilis, nobis datum & a Chriſto inſtitutum tanquam medium quo ipſam accipimus, & pignus certitudinis quod illam accepturi ſumus.

Q. Quot ſunt partes Sacramenti?

R. Duæ: Signum viſibile & externum, & gratia Spiritualis interna.

Q. Quid eſt ſignum viſibile externum, aut forma Baptiſmi?

A. *Water*

A. *Water: wherein the person baptized is dipped or sprinkled with it,* In the Name of the Father, and of the Son, and of the holy Ghost.

Q. *What is the inward and Spiritual Grace?*

A. *A death unto sin and a new birth unto righteousness: For being by nature born in sin, and the children of wrath, we are hereby made the children of Grace.*

Q. *What is required of persons to be baptized?*

A. *Repentance, whereby they forsake sin: and Faith, whereby thy stedfastly believe the promises of God, made to them in that Sacrament.*

Q. *Why then are Infants baptized, when by reason of their tender age they cannot perform them?*

A. *Yes: they do perform them by their sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to perform.*

Q. *Why was the Sacrament of the Lords Supper ordained?*

A. *For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.*

Q. *What is the outward part, or sign of the Lords Supper?*

A. *Bread and Wine which the Lord hath commanded to be received.*

Q. *What is the inward part or thing signified?*

A. *The body and blood of Christ, which are verily and indeed taken and received of the faithful in the Lords Supper.*

Q. *What are the benefits whereof we are partakers thereby?*

A. *The strengthning and refreshing of our souls, by the Body and blood of Christ, as our bodies are by the Bread and Wine.*

R. Aqua, in quâ baptizandus immergitur, aut quâcum inſpergitur in Nomine Patris, Filii & Spiritus ſancti.

Q. Quæ gratia eſt Spiritualis & internæ?

R. Ut peccato mortui juſtitiæ vivamus. Quoniam naturâ peccatores ſumus & filii iræ, per baptiſmum autem facti ſumus filii amoris.

Q. Quid requiritur ab infantibus baptizandis?

R. Pœnitentia, per quam peccato renuntiant: & fides, per quam firmiter credunt promiſſis Dei in hoc Sacramento factis.

Q. Cur igitur baptizantur infantes, qui propter ætatem tam tenellam has leges præſtare nequeant?

R. Imò præſtant per ſuſceptores, qui eorum nomine ſpondent utrumq; & vovent: quod cum adulti ſunt, ipſimet obſtringuntur ad perſolvendum.

Q. Quare Sacramentum Euchariſtiæ inſtitutum eſt?

R. In perpetuam ſacrificii paſſionis Chriſti memoriam, & beneficiorum inde nobis pullulantium.

Q. Quid eſt ſignum externum ac viſibile in Euchariſtiâ?

R. Panis & Vinum, quæ duo Dominus mandavit, ut in cænâ Dominicâ acciperemus.

Q. Quid eſt ſignum internum, aut res ſignificata?

R. Corpus Chriſti & ſanguis, quæ verè & realiter in cænâ Dominicâ manducantur & participantur ab omnibus in Chriſto fidelibus.

Q. Quid boni oritur participantibus de hâc cœnâ?

R. Animarum noſtrarum corroboratio & refectio per corpus & ſanguinem Chriſti, prout corporibus noſtris accidit a pane & vino.

Q. What is required of them which come to the Lords Supper?

A. *To examine themſelves, whether they repent them truely of their former ſins, ſtedfaſtly purpoſing to lead a new life, have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death, and be in charity with all men.*

¶ So ſoon as the children can ſay in their mother tongue the Articles of the faith, the Lords Prayer, the ten Commandments, and alſo can anſwer to ſuch queſtions of this ſhort Catechiſm as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in; then ſhall they be brought to the Biſhop by one that ſhall be their Godfather or Godmother, that every child may have a witneſs of his Confirmation. And the Biſhop ſhall confirm them on this wiſe.

Confirmation, or laying on of hands.

Miniſter.

OUr help is in the Name of the Lord.

Anſwer.

Which hath made heaven and earth.

Miniſter.

Bleſſed be the Name of the Lord.

Anſwer.

Henceforth world without end.

Miniſter.

Lord hear our prayers.

Anſwer.

And let our cry come unto thee.

Q. Quid

Q. Quid ab illis requiritur, qui accedunt ad mensam Domini?

R. Ut explorent seipsos, num verè pænituerint peccatorum præteritorum, firmiter in animo habentes vitæ reliquum ad melius instituere, spem certam in Dei per Christum misericordiâ ponere, cum gratâ passionis ejus commemoratione, & charitatem erga proximos exercere.

¶ Quam primùm pueri linguâ suâ vernaculâ memomoriter teneant Articulos fidei, Orationem Dominicam, & præcepta Decalogi, poteruntque respondere quæstionibus istius Catechismi breviusculi, quales Episcopus, aut illius Delegatus, pro illius arbitriò de illis quæret: ad Episcopum adducentur cum Susceptorum uno, quò quilibet testem habeat suæ Confirmationis. Episcopus autem hoc modo pueros confirmabit.

Ratio Confirmationis.

Episcopus.

AUxilium nostrum in nomine Domini,

Responsum.

Qui fecit cœlum & terram.

Episcopus.

Sit nomen Domini benedictum.

Resp.

Hinc in secula seculorum.

Episcopus.

Domine exaudi orationes nostras;

Resp.

Et clamor noster ad te perveniat.

℣ Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins: ſtrengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and dayly increaſe in them the manifold gifts of grace, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and ghoſtly ſtrength, the ſpirit of knowledge & true godlineſs, and fulfil them (O Lord) with the ſpirit of thy holy fear. Amen.

℣ Then the Biſhop ſhall lay his hand upon every child ſeverally, ſaying.

DEfend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and dayly increaſe in thy holy Spirit more and more, until he come unto thine everlaſting Kingdom, Amen.

℣ Then ſhall the Biſhop ſay,

Let us pray.

ALmighty and everliving God, which makeſt us to will, and to do thoſe things that be good and acceptable unto thy Majeſty, we make our humble ſupplications unto thee for theſe children, upon whom (after the example of the holy Apoſtles) we have laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs toward them. Let thy fatherly hand (we beſeech thee) ever be over them: Let thy holy Spirit ever be with them, and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt, liveth and reigneth one God, world without end. Amen.

Episcopus Oremus.

OMnipotens æterne Deus, qui hos servos tuos per aquam & Spiritum Sanctum regenerare dignatus es, omniaque iis peccata condonare; confirma eos, quæsumus Domine, Spiritu paracleto, indies in illis auge varia Spiritus dona, donum sapientiæ & intellectus, donum consilii & fortitudinis, donum scientiæ & veræ pietatis; Spiritu deniq; sancti timoris tui animos eorum semper reple, per Dominum nostrum Jesum Christum. *Amen.*

Tunc Episcopus manum in singulorum capita imponens, sic dicet,

DEfende, Domine, hunc puerum cœlesti gratiâ, tuus ut semper maneat, quotidieque magis tuo Sancto Spiritu augeatur, donec ad æternum regnum tuum perveniat, *Amen.*

Episcopus addet, Oremus.

OMnipotens æterne Deus, qui & voluntatem nobis & facultatem addis ad ea facienda, quæ bona sunt, & tui Majestati grata, supplices te rogamus pro his pueris, super quos ad exemplum Sanctorum Apostolorum tuorum manus imposuimus, ut certiores eos hoc signo redderemus tuæ in ipsos benignæ voluntatis: paterna tua manus, quæsumus, semper eos protegat, & defendat Spiritus Sanctus eos perpetuò, & sic in scientiam, & obedientiam verbi tui inducat, ut tandem vitam æternam consequantur, Per Dominum nostrum Jesum Christum, qui tecum & Spiritu Sancto vivit & regnat Deus in omne ævum, *Amen.*

¶ Then the Biſhop ſhall bleſs the children, ſaying thus.

THE bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be upon you, and remain with you for ever, Amen.

The Curate of every Pariſh, or ſome other at his appointment, ſhall diligently upon Sundayes and holy dayes, half an hour before Evenſong, openly in the Church, inſtruct and examine ſo many children of his Pariſh ſent unto him, as the time will ſerve, and as he ſhall think convenient, in ſome part of this Catechiſm.

And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants, and apprentiſes (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time that they have learned all that is here appointed for them to learn. And whenſoever the Biſhop ſhall give knowledge for children to be brought before him to any convenient place for their confirmation, then ſhall the Curate of every pariſh either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of the Faith, the Lords prayer, and the ten Commandments, and alſo how many of them can anſwer to the other queſtions contained in this Catechiſm.

And there ſhall none be admited to the holy Communion, until ſuch time as he can ſay the Catechiſm, and be confirmed.

Epi-

Episcopus tandem benedicet pueris, inquiens.

GRatia Omnipotentis, Patris, Filii & Spiritus Sancti sit super vos, maneatque semper vobiscum, *Amen.*

Cujusq; Parochiæ Minister, vel alius ab illo designatus quilibet, Dominicis & festis diebus paulò ante vespertinas preces publicè in templo pueros eò missos, pro temporis ratione diligenter instituet & examinabit in aliquâ parte istius Catechismi, prout ipsi commodum, aut opportunum videbitur.

Parentes simul & *Domini* curabunt ut filii ac servi nondum in Catechismo instituti, tempore constituto ad templum veniant obedienter audituri & etiam Ministris obtemperaturi, donec edocti sint omnia memoriter, quæ ex hoc libro discenda sunt.

Quoties Episcopus indicaverit pueros aliquo opportuno in loco ad Confirmationem coram se esse adducendos, tunc cujusque Parochiæ Administer, omnium puerorum in suâ Parochiâ nomina, qui Articulos fidei, Orationem *Dominicam*, & *Decalogi* præcepta recitare possunt, aut ipse afferet aut per syngraphamad Episcopum mittet: tum etiam significabit, quot eorum sint, qui cæteris quæstionibus in hoc Catechismo contentis promptè respondere possunt.

Nemo autem ad sacrosanctam Communionem prius admittatur, quam & Catechismum didicerit & confirmatus fuerit.

THE PRINCIPLES Of Religion.

Queſt. *WHat is you Name?*
Anſ. N. or M.

Q. Is this your Chriſtian name, or Surname?
A My Chriſtian name.

Q. Why do yo anſwer by that name and not by your other?

A. Becauſe it is my better name: it puts me in mind of my better being, of my ſecond Birth, when this name was given me.

Q. When was it given thee?
A. At my *Baptiſm.*
Q. Why then?

A. Becauſe at that time I became a new creature, being *born anew of water and of the Holy Ghoſt*, that ſo I might be *a member of Chriſt, a child of God, and an inheritor of the Kingdom of Heaven.* This then is my name, which I receive from Chriſt in the Church, and ſerves at all times to put me in mind of God my Father, and the Church my Mother.

Q. What conceive you to be the reaſon, why the Church hath provided, that this name ſhould be given us rather at this time then at any other?

A. Firſt, becauſe it is our new birth; and a new name well befitteth a new birth. 2. Becauſe *Baptiſm* was enjoyned inſtead of *Circumciſion*: and at *Circumciſion* names were impoſed upon the ſeed of *Abraham.*

Funda-

FUNDAMENTA Religionis.

Quæſt. QUod tibi nomen eſt?
Reſp. N. vel M.

Q. Hoc tibi prænomen, aut cognomen?

R. Prænomen.

Q. Quare vocatus ad hoc reſpondes & non ad illud?

R. Hoc nomen mihi excellentius; mé memorem facit ſtatus melioris, novæ generationis, cum hoc nomen mihi inditum eſt.

Q. Quando tibi nomen hoc inditum eſt?

R. In Baptiſmo.

Q. Cur ita?

R. Quia tunc temporis nova ſum factus creatura, * generatus ex aqua & Spiritu Sancto, * Joh. 3, 4. ut ita fierem Chriſti membrum, Dei filius, & hæres regni cælorum. Hoc itaq; nomen meum eſt, quod a Chriſto in templo accepi, & mihi ſemper ſuggerit Deum eſſe Patrem, Eccleſiam autem matrem.

In baptiſmo nova nomina accipimus, ut ſimus memores nos in baptiſmo fieri novas creaturas.

Hookerus in Polit. Eccleſ. l. 5.

Q. Quæ ratio a te reddi poteſt, quod Eccleſia ordinavit hoc nomen fore tibi impoſitum in Baptiſmo?

R. 1. Quia per Baptiſmum renati ſumus, & novum nomen novo nato aptiſſimum eſt.

2. quia baptiſmus loco circumciſionis ſubſtitutus eſt, & die circumciſionis nomina indita ſunt filiis Abrahami.

Q. *How Sect.* 62.

Q. *How doth that appear?*

A. By the *Baptist*, and our Saviour. * The *Baptist* at *Circumcision* was called *Iohn*, and † our Saviour, *Jesus*.

Q. *Who gave you this name?*

A. My God-fathers and God-mothers.

Q. *Why they, rather then your own Parents?*

A. Because this name, like the new birth, is not fleshly but spiritual; therefore I receive a name from God, and not from man. A new birth, new Parents, and a new name, because I am adopted into a new familie. Hence is it, that with us they are named *God-fathers*, Fathers from God, or in Gods stead.

Q. *Do they give you a name onely?*

A. No, they undertake to the Church in my behalf, these *three things. First, that I should forsake the* Devil *and all his works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith.* And *Thirdly, that I should keep Gods holy will and Commandments, and walk in the same all the dayes of my life.*

Q. *Why do they promise this for you, and not you for your self?*

A. I make this promise by them. First, Because at that time I am not able to make it by my self. Secondly, Because we are Baptized in our infancy, since Baptism is of such necessity, partly by reason of our natural corruption, and partly by reason of our Saviours institution, that * *unless we be born again of Water and of the Holy Ghost, we cannot enter into the Kingdom of God.* At that time therefore we undertake this by others, but confess now,

Q. Quo-

Q. Quomodo hoc constat?

R. Per Baptistam & servatorem nostrum. * Baptista in circumcisione dictus est *Johannes*: * S. Luc. 1.59,63. & † Servator noster *Jesus*. † S.Luc. 2.21.

Q. Qui nomen hoc tibi indiderunt?

R. Susceptores.

Q. Cur hi potiùs, quam parentes?

R. Quia nomen hoc, tanquam regeneratio nostra, non est de carne sed de spiritu; ideo a Deo nomen accepi, non ab homine. Nova generatio, novi parentes, novum nomen: quoniam in novam familiam adoptatus sum. Hinc apud nos dicuntur Patrimi, quasi patres a Deo vel Dei loco positi.

Q. An nomen solum tibi indunt?

R. Non, sed Ecclesiæ tria pro me spondent. 1. Quòd renuntiarem Satanæ & omnibus illius operibus, inani pompæ & gloriæ hujus seculi, & omnibus carnis concupiscentiis. 2. Ut crederem omnibus Articulis fidei Catholicæ. Et 3. ut obedienter Dei mandata observarem, & in iis permanerem usque ad vitæ terminum.

Q. Quid hæc illi pro te promittunt, non autem tute-ipse pro temetipso?

Per hos vadimonium præsto, primùm, quia non potis sum pro memetipso respondere. 2. Quia adhuc pueri baptizamur propter Baptismi necessitatem, partim propter nativam labem, partim propter Sacramenti per Servatorem nostrum institutionem, * Nisi iterum geniti simus ex aquâ & Spiritu Sancto, non possumus intrare regnum Dei. Tunc autem per alios ea suscipimus, quæ jam ore * Joh.3. 3,5.

that

that we are bound to perform them in o
own Persons.

Q. *You are resolved then, I hope,* to believe and to do, as they have promised for you.

A. *Yes verily, and by Gods help so I will. And I beseech God to give me his grace, that I may continue* constant *in this* resolution and practice *unto my lives end.*

Q. *You have promised to* believe all the Articles of the Christian Faith: *which are they?*

A. *I believe in God the Father Almighty, Maker of Heaven and Earth,* &c.

Q. *Are all Christians bound to believe all this?*

A. Yes, for *this is the Catholick Faith, which except a man believe faithfully, he cannot be saved.*

Q. *Why call you it* Catholick?

A. Catholick signifies *universal*; this is therefore called the *Catholick Faith*, because all Christians *universally* are bound to believe it. Besides it contains all things, which are of necessity to be believed unto salvation.

Q. *How ancient is this* Creed?

A. As ancient as the Apostles times; ancienter then some, if not then all the writings of the *Apostles*. For *Calvin* acknowledgeth, that the *Apostles Creed* was in use, before the *Epistle to the Hebrews* was written.

Q. *Was it composed by the Apostles?*

A. It seems so; for we learn from Antiquity, that the Apostles being by our Saviours command to *go and teach all Nations, and yet, not to depart from Jerusalem*, till according to his promise they were furnished with abilities for so great an imployment:

confi-

confitemur nos in propriis personis ad persolvendum tenendos esse.

Q. Videris ut spero fixus ad credenda & facienda ea omnia quæ tuo nomine spospondêrunt.

R. Imo certè, & Deo adjuvante perficiam, Deumq; oro ut mihi largiatur gratiam suam ut perennem in hâc firmitate usq; ad vitæ terminum.

Q. Promisisti te crediturum omnibus fidei articulis; qui sunt?

R. Credo in *Deum* Patrem omnipotentem, Creatorem cœli & terræ, *&c.*

Q. Num quilibet Christianus tenetur omnibus his credere?

R. Ita, † Nam hæc est fides Catholica, quam nisi qui q; fideliter credat salvus esse non poterit. † *Athanas. Symbolum.*

Q. Cur vocatur Catholica?

R. Catholicum denotat universale quiddam: Vocatur ideo fides Catholica, quia omnes Christiani tenentur ad hanc fidem agnoscendam: Porro, hoc symbolum continet in se omne ad salutem necessarium.

Q. Quamdiu est, ex quo hæc fides agnita est?

R. Usq; ab Apostolorum temporibus. Quibusdam, si non omnibus Apostolorum scriptis antiquior. *a* Calvinus agnoscit symbolum Apostolicum in usu fuisse, antequam Epistola ad Hebræos conscripta est. *a Calvin in* Heb. 6. 1.

Q. Num ab Apostolis compositum est?

R. Ita videtur: quippe a veteribus accepimus *b* quod Apostoli cum ex Salvatoris jussu abituri erant in omnes gentes ad prædicandum Evangelium, nec *c* discessuri erant ab Hierosolymis donec secundum illius promissum replerentur donis ad opus hoc obeundum, *b Matt.* 28. 19. *c Act.* 1. 4, 8.

before

before they parted to undergo this great task, they agreed upon this *Creed*, which was to be *the rule of Faith*, according to which they were to frame their discourses; and contrary to which no man might teach, or believe.

Q. What benefit received Converts by embracing this Creed?

A. By this they were fitted for Baptism, by this they found ingress into the Church: and by confession and belief of this Creed many were saved, before any part of the New Testament was brought unto them.

Q. Was this written, think you, before the New Testament?

A. Not written, but delivered; not suffer'd to be written for three hundred years at least, after our Saviours Ascension: hence it is usually called by the Ancients, *that tradition of the Church*, and by *S. Paul*, *that* FORM *of doctrine which was* DELIVERED *you*.

Q. How are we to understand this Creed?

A. In the same sense it is delivered; that is, in the Literal, Grammatical, and usual sense of the words, wherein I am taught: He that hath comanded me to believe, hath also taught me what to believe.

Q. May we not take some part of this Creed *in a figurative sense?*

A. No. As I am taught, so I believe. As it was provided for the good of all, so is it made for the understanding of all. Had it been composed of dark and figurative words or phrases, the learned only could have understood it: indeed it would rather have raised controversies, then setled ones unalterable faith.

ſufficientibus, *a* antequam diſceſſuri erant ab invicem ad munus ſuum peragendum, hoc Symbolum compoſuêrunt, quod fidei *b* regula futura eſſet, cui omnis doctrina conformis eſſe debuit, & adverſus quam nemo diſputare aut docere audeat.

Q. Quid expedit neophytis fidem hanc amplexari?

R. Per hanc ad Baptiſmum diſpoſiti erant, per hanc *c* ingreſſum in Eccleſiam invenerunt, & per *d* agnitionem & confeſsionem hujus fidei multi ſervati ſunt, antequam pars ulla Novi Teſtamenti ad illorum manus pervenit.

Q. Nunquid arbitraris hoc Symbolum Scriptum fuiſſe ante Novum Teſtamentum?

R. Non ſcriptum, ſed traditum, e neq; permiſſum eſt per annos trecentos ad minimum poſt aſcenſum Servatoris noſtri literis mandari. Hinc a veteribus dictum eſt *f* illa Eccleſiæ traditio, et & a Divo Paulo *g* ea doctrinæ forma, quæ vobis tradita eſt.

Q. Quo ſenſu hoc Symbolum accipi debet?

R. Eodem ſenſu, quo traditum eſt, *viz.* literali, Grammatico, & uſuali verborum ſenſu, quo edoctus ſum quod qui me credere voluit, etiam docuit, quid crederem.

Q. An non aliquota pars hujus Symboli ſenſu metaphorico intelligenda eſt?

R. Nullo modo: prout doctus ſum, ita credo. Ut in bonum publicum, ita in omnium capacitatem compoſitum eſt. Si enim compoſitum fuiſſet ex obſcuris & metaphoricis verbis aut dictionibus; docti ſolmmodo intelexiſſent: Imò potius lites creâſſet, quam fidem immutabilem ſtabiliviſſet.

a *Diſceſſuri ab invicem, normā prius futuræ prædicationis inſtituunt.* Ruffin. *in* Sym. n. 10.

b *Han credentibus dandā eſſe regulā ſtatuunt.* Ib.

c *Symbolū Apoſtolicū, primus quaſi ingreſſus erat in Eccleſiam iis, qui Chriſto nomen dabant.* Calvin *in* Heb. 6. 1.

d *Iren.* l. 3. c. 4.

e *Ruffin in Sym. n. 18. Chryſ. Ser.* 57. 60. 61. *Jer. Epiſt.* 69. *Aug. de Sym.* l. 1. c. 1.

f *Iren.* l. 3. c. 4.

Q. You

Q. You say right.

A. Besides, the Apostles had failed of one main intent, for which it was provided. Framed it was for this purpose, that it might be *the token of their unanimity and faith*: and that thereby it might evidently be seen, who preached *Christ truly according to the Apostles rules*, and who not. It had been also contrary to the Apostles open profession, who affirm, that they *came not with excellency of speech, or of wisdom*, but that they *spake after the manner* and custom of *men*.

Q. You take then the words of this Creed *in the literal and plain sense.*

A. I do so; for we are not taught at first *as spiritual, but as carnal men, as babes in Christ*; because *we are not able to bear strong meat, we must be fed with milk*. And I have learned, that *in Scripture where a literal construction will stand, the furthest from the letter is commonly the worst.*

Q. That then we may fully discern, whether it may be taken in the usual and ordinary sense, let us take it asunder, and weigh the particular words in the several Articles. How many Articles are there in this Creed?

A Twelve.

Q. Which is the first?

A. I believe in God the Father Almighty Maker of heaven and earth.

Q. How understand you these words?

A. Accordingly as I utter them; that *God the Father* is the God of all might and power: and that *he made*, or created *Heaven, and Earth and the Sea, and all things that are therein*; all these of nothing.

Q. Recte

Q. Rectè reſponſum.

R. Porrò, Apoſtoli fruſtrati eſſent hoc fine, quem in compoſitione præcipuè ſibi propoſuiſſent. Nimirum in hunc finem compoſitum erat, ut *a* unanimitatis et fidei indicium fieret, & ut *b* manifeſtum fieret quis Chriſtum verè ſecundum regulas Apoſtolicas prædicaret, & quis aliter. Etiam contrarium fuiſſet publicæ Apoſtolorum *c* doctrinæ profitentium ſe non in eminentiâ orationis, aut ſapientiæ veniſſe, *d* ſed more hominum uſitato *e* loquutos fuiſſe.

a *Iſtud unanimitatis & fidei ſuæ indicium Apoſtoli poſuere,* Ruffin. in Sym. n. 13.

b *Per quod agnoſcereetur is, qui Chriſtum verè ſecundum Apoſtolicas regulas prædicaret.* Ib. n. 11.

c 1 Cor. 2. 1.

d Rom. 6. 19.

e 1 Cor. 3. 1.

Q. Intelligis itaque verba hujus Symboli ſecundum literam, in ſenſu genuino?

R. Sic intelligo: *e* non enim inſtructi ſumus ut homines ſpirituales, ſed carnales, tanquam infantes in Chriſto; quoniam † cibo ſolidiori ali non poſſumus, lacte veſcendum eſt. Didici etiam quoad Scripturam, *f* quod ubi literalis ſenſus admitti poſsit, ea quæ longiſsimè a literâ abeſt, ut plurimùm longiſsimè abeſt a veritate.

† Ib. v. 2.

f *Hooker. Eccl. Pol. l.* 5. Sect. 59.

Q. Quò plenè igitur dijudicemus, an accipiendum ſit ſenſu vulgari ac notiſsimo, illud ſeorſim conſideremus, ſingula verba in ſingulis Articulis penſitando. Quot ſunt Articuli in hoc Symbolo contenti?

R. Duodecim.

Q. Primum repete?

R. Credo in Deum Patrem omnipotentem Creatorem cæli & terræ.

Q. Quid hæc verba ſibi velint?

R. Idem quod dudum pronunciatus ſum, *viz.* Deum Patrem eſſe Deum Omnipotentem & fortem: & quod ex nihilo creavit Cœlum & Terram, & omnia quæ in illis ſunt.

Q. Which is the ſecond Article?

A. And in Jeſus Chriſt his only Son our Lord.

Q. Is he alſo God?

A. The *Son* of the ſame ſubſtance and nature with *the Father; God of God; very God of very God; Coeternal to the Father, and coequal:* and *our Lord* with the Father.

Q. Is he alſo Almighty?

A. Without queſtion he is: for *by him were all things created, that are in Heaven, and that are in Earth, viſible and inviſible;* and *by him all things conſiſt.*

Q. The third Article.

A. Who was conceived by the holy Ghoſt, born of the Virgin Mary.

Q. What is the meaning of this Article?

A. That in the fulneſs of time *he was incarnate*, or made fleſh *of the Virgin Mary, by the holy Ghoſt.*

Q. Was he, who is above, and before all things, *made fleſh?*

A. He, that from all eternity is God with the *Father*, in time was made man; *God of the ſubſtance of the Father, begotten before the worlds; and man of the ſubſtance of his mother, born in the world. Perfect God, and perfect man, of a reaſonable ſoul, and humane fleſh ſubſiſting.*

Q. Is not the holy Ghoſt his Father alſo?

A. No: for in his Incarnation he took nothing of the holy Ghoſt. Only the holy Ghoſt took the *Seed* of the Virgin *Mary*, and made it fleſh, without the help of man, or ſenſe of the woman. Which fleſh, united to the ſoul, the ſecond perſon in the Trinity aſſumed into his own perſon, and became *one Chriſt. One* (I ſay)

Q. Re-

Q. Repete ſecundum Articulum?

R. Et in Jeſum Chriſtum, Filium ejus unicum.

Q. Num & ipſe Deus eſt?

R. Filius Patri conſubſtantialis,† Deus de Deo, Deus verus de Deo vero, *a* Patri coævus & coæqualis, & cum Patre Dominus noſter. † *Symbol. Nicæum.* *a Athanaſ. Symb.*

Q. An & Omnipotens eſt?

R. Nemo dubitet. *b* Quoniam per eum omnia facta ſunt, quæ in Cœlis aut in Terris, tam viſibilia quam inviſibilia, & per illum conſiſtunt. b *Coloſ.* 1. 16.

Q. Repete tertium Articulum.

R. Qui conceptus eſt de Spiritu Sancto, natus ex Mariâ Virgine.

Q. Quid ſibi vult hic Articulus?

R. Quod *d* in plenitudine temporis incarnatus erat, ſive caro factus, ex Mariâ Virgine obumbratione Spiritus Sancti. d *Gal.* 4. 4.

Q. Num ille qui Supra & *e* ante omnia caro factus eſt? e *Symb. Nicæum.*

R. Ille qui ab omni ævo Deus eſt cum Patre, in tempore factus eſt homo, *f* Deus de ſubſtantia Patris genitus ante omnia ſecula; Homo de ſubſtantia Matris natus in ſeculo, perfectus Deus, perfectus Homo ex animâ rationali & humanâ carne ſubſiſtens. f *Coloſ.* 1. 17. g *Athanaſ. Symb.*

Q. An non Spiritus Sanctus etiam illius Pater eſt?

R. Nullo modo. Nil enim contulit Spiritus Sanctus ad illius Incarnationem. Spiritus Sanctus ſemen in Virgine Mariâ tantum diſpoſuit ad incarnationem è puriſsimis ſanguinibus Mariæ, per operationem Spiritus Sancti, ſine concurſu viri aut Matris ſenſu, in utero Virginis ſapientia edificavit ſibi Domum: Quam carnem

not by conversion of the Godhead into flesh, but by taking of the manhood into God.

Q. *Is he not one, as he is the Son of God, and another as he is the Son of man?*

Q. No; though he consist of two natures, he is but one person. *For, as the reasonable soul and flesh is one man, so God and man is one Christ.*

Q. *May then the Virgin* Mary *be said to be the Mother of God?*

A. She may; because she is mother of that man, who is God; *not by confusion of substance, but by unity of person.* As *Abraham* is the Father of *Isaac*, though not the Father of his soul; so is she the mother of the second person in the Trinity, though not the mother of his Godhead.

Q. *Which is the fourth Article?*

A. He suffered under *Pontius Pilate, was crucified, dead, and buried*; he, that very person that is the Son of God, and was born of the Virgin *Mary.*

Q. *Why did he suffer all this?*

A. For *us men and our salvation*; for *he bare our sins in his own body, that we being dead unto sin, should live unto righteousness, by whose stripes we are healed.* He suffered here, that we might not suffer hereafter; he endured the cursed death, that we might escape the curse of the Law: he died for a time, that we might live for ever; he was buried, that he might sanctifie the grave, and make it a place of rest for us.

animæ

animæ unitam ſecunda in Trinitate perſona aſſumpſit in perſonam ſuam, & ſic factus eſt *a* unus Chriſtus. Unus non converſione divinitatis in carnem, ſed aſſumptione humanitatis in Deum. a *Ib.*

Q. Unus ne eſt, ut Filius Dei; & alius ut Filius hominis?

R. Minimè: Etiamſi è duabus naturis ſubſiſtit; una tantum Perſona eſt. *b* Quoniam ut anima rationalis & caro unum conſtituunt hominem: ita Deus & homo unum conſtituunt Chriſtum. b *Ibid.*

Q. An Beata Maria Virgo dicenda eſt Dei Mater?

R. Ita: quia mater eſt illius hominis, qui Deus dicitur *c* non per ſubſtantiæ confuſionē, ſed perſonæ unitatem. Ut *Abraham* dicitur Pater *Iſaaci*, etiamſi non dicitur pater illius animæ. Sic illa dicitur Mater ſecundæ Perſonæ in ſacroſanctâ Trinitate, etiamſi non ſit mater illius Divinitatis. c *Ibid.*

Q. Repete quartum Articulum.

R. Paſſus eſt ſub Pontio Pilato, crucifixus, mortuus & ſepultus: Ille, iſta perſona quæ Dei Filius eſt, natus ex Mariâ Virgine.

Q. Cur hæc omnia paſſus eſt?

R. d Propter nos homines & propter ſalutem noſtram. Quoniam *e* peccata noſtra ipſemet tulit in corpore ſuo; ut peccatis mortui Chriſto viveremus, cujus vibicibus ſanati ſumus. Paſſus eſt hîc, ne nos patiamur ſeculo venturo. Paſſus eſt mortem ignominioſam, ut nos effugeremus legis maledictionem. Pauli per inter mortuos manſit ille ut nos in æternum viveremus. Sepultus eſt ille, ut Sepulchrū conſecrando illud nobis redderet dormitorium. d *Symb. Nicæum.* e 1 Pet. 2. 24.

Q. *Did the second person in the Trinity suffer?*

A. His person suffered, though not each nature in his person. As man, but not as God; for God cannot suffer.

Q. *Who did he suffer for?*

A. For all the sons of *Adam*. He took not therefore upon him the person, but the nature of man, that so he might perfect this great work of Redemption, for all that are of the same nature with him.

Q. *Are you sure of this?*

A. The Scriptures have taught me so. *So God loved the world* (saith our blessed Saviour) *that he gave his only begotten Son, to the end, that* ALL THAT BELIEVE IN HIM *should not perish but have life everlasting.* And St. *John*, *If* ANY MAN *sin*, WE *have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins: and not for ours onely, but also for the sins of the* WHOLE WORLD. And St. *Paul* assures us, that *Christ tasted death for* EVERY MAN. What would we more?

Q. *This is comfortable doctrine.*

A. It is so; and to this agrees the doctrine of my mother the *Church of England*; who hath taught me *to receive Gods promises in such wise, as they are* GENERALLY *set forth to us in holy Scripture*: assuring me, that our Saviour *upon the Cross made a full,* PERFECT, *and sufficient sacrifice, oblation, and* SATISFACTION FOR THE SINS OF THE WHOLE WORLD; yea, FOR ALL THE SINS OF THE WHOLE WORLD, *both original and actual.*

Q. An

Q. An persona secunda in sacrosanctâ Trinitate passa est?

R. Persona illius, quanquam non duæ naturæ in illâ personâ, passa est ut homo, non ut Deus, Deus enim non patitur.

Q. Pro quibus passus est?

R. Pro omnibus *Adami* filiis. Non itaq; assumpsit hominis personam, sed formam, ut ita perficeret hoc magnum opus Redemptionis, omnium eorum gratiâ, qui sunt ejusdem formæ cum illo?

Q. An hoc est absque dubio?

R. Ità me docuerunt literæ sacræ. *a* Sic Deus dilexit mundum (inquit Servator noster benignissimus) ut filium suum unigenitum dederit, ut quisquis credit in eum, non pereat, sed habeat vitam æternam. Et Divus *Iohannes*, Si quis peccarerit, advocatum habemus apud Patrem, Jesum Christum justum, & ipse est propitiatio pro peccatis nostris; nec pro nostris solum, sed pro peccatis totius mundi. Et Sanctus *Paulus* nobis fidem fecit, *c* quod Christus pro omnibus mortem gustavit. Quid amplius volumus?

a Johan. 3.16.

1 Joh. 2. 1,2.

c Heb. 2. 9

Q. Videtur hæc doctrina plena solaminis.

R. Imò profecto. Huic etiam congrua videtur doctrina Matris meæ Ecclesiæ Anglicanæ *d* quæ me docuit, ita Dei promissa intelligere, prout generaliter nobis proponuntur in Sacrâ Scripturâ: Affirmans quod Salvator noster in *e* ligno plenum, perfectum ac completum sacrificium, & oblationem immolavit, & satisfactionem pro peccatis totius mundi: imo pro omnibus peccatis totius mundi, tam congenitis, quam post peractis.

Artic. 17. *d* *Liturg. Ang. Oratione præcedenti Eucharistiæ sanctificationem.* *e* *Articul.* 31.

Q. How comes it then to paſs, that ſo many are damned?

A. Either for want of Faith, or for want of obedience and repentance: for *to as many as received him, to them gave he power to become the Sons of God.*

Q. Which is the fifth Article?

A. He deſcended into Hell, the third day he roſe again from the dead.

Q. How underſtand you this Article?

A. Literally, as I do the reſt.

Q. Did Chriſt go down into Hell?

A. He did ſo; otherwiſe my *Creed* hath taught me ſomething, that is not to be believed.

Q. Some are of opinion, that it is a Metaphorical ſpeech, and ſignifies, that he was truly dead.

A. I know, there are ſome of that opinion: but I ſee no reaſon, why I ſhould aſſent thereto.

Q. Why ſo?

A. For theſe five reaſons. Firſt, becauſe *Hell* does not ſignifie the place of the dead, but the place of the damned, as in the caſe of *Dives*.

Secondly, our Saviours *death* was ſufficiently expreſſed before, in that it is ſaid, *he was dead*: and not only ſo, but *he was buried*. And we *bury* not the living but the *dead*.

Thirdly, † *Calvin* ſaith, it is a *battology*, or needleſs repetition; and not probable, that ſuch vanity ſhould be admitted into ſo compendious a brief of our Faith.

Fourthly, it is contrary to the courſe of order, after *burial* to return to his *death*; as if he

Q. Quo-

Q. Quomodo fit ergo quod tam multi damnantur?

R. Aut propter fidei, aut propter obedientiæ ac penitentiæ defectum. *a* Quotquot illum excepêrunt, illis potestatem dedit adipiscendi jus filiorum Dei.

a Johan. 1.12.

Q. Repete Articulum quintum.

R. Descendit ad inferos, die tertio resurrexit a mortuis.

Q. Quomodo Articulus hic interpretandus est?

A. Secundum literam, ut & reliquos interpretor.

Q. Num Christus descendit ad inferos?

R. Affirmo, aliter crederem, quod credendum non est.

Q. Nonnulli opinantur hanc dictionem esse metaphoricam, & significat quod verè mortuus est.

R. Non ignoro, aliquot esse hujus opinionis fautores: sed non video rationem, cur his assentirem.

b Luc. 16. 23. *Ne ipsos quidem inferos usquam Scripturarum locis in bono appellatos poque tui reperire. Auguſt. Ep. 99. de Gen. ad lit. l. 12. c. 33.* † *Calvin. Inſtit. l. 2. c. 16. S. 8.*

Q. Quid ita?

Propter rationes quinque sequentes 1. Quod *b* infernum non significat locum mortuorum, sed damnatorum, ut in exemplo Divitis.

2. Mors Salvatoris nostri manifesto declaratur ex hoc, quod dictum, Mortuus est; neque hoc solum, verum etiam quod sepultus est. Et non solemus sepelire vivos, sed mortuos.

3. † *Calvinus* affirmat hanc esse battologiam, sive repetitionem superfluam, nec probabilem, quod tantæ nugæ inserantur tam compendioso fidei Symbolo.

4. *V*idetur contra ordinem naturæ, ut post sepulturam, ad novam mortem obeundam had

had ſuffered death a ſecond time. But it is methodical and orderly, after they had done with his *body*, to acquaint us, what became of his *ſoul*, when he was dead, and to tell us that it *deſcended*, or *went down into hell*.

Fifthly, by the primitive Church, his *deſcent into hell*, is not accounted any part of his *humiliation*, but the firſt degree of his *exaltation*.

Q. *Where learn you this doctrine?*

A. In D. *Nowels Catechiſm*; where I find, that by *his deſcending into hell* is meant, *that as Chriſt in his body deſcended into the bowels of the earth, ſo* IN HIS SOUL SEVERED FROM THE BODY, HE DESCENDED INTO HELL.

Q. *Is not this* D. Nowels *private opinion?*

A. No, it is the reſolution of thoſe bleſſed Reformers under King *Edward* VI. For they tell us, that in the three dayes of Chriſts death, *His body was in the Grave*, HIS SOUL IN HELL, *and his Deity every where.*

Q. *Was not this caſt off as an erroneous opinion in* Q. Elizabeth's *dayes?*

A. No certainly, for their Scholars in the Articles of 1562. ſay thus, *As Chriſt died for us, and was buried*, SO ALSO IS IT TO BE BELIEVED, THAT HE DESCENDED INTO HELL. But *we believe, that Chriſt truly died, and was buried*: it is therefore to be believed, that *he truly deſcended into Hell*. But to ſay, As we believe that *Chriſt truely died*, ſo do we believe, that he was *truly dead*, were a moſt abſurd inference, and would be hiſſed out of the Schools.

coge-

cogerent. Illud autem juſto ordine ac methodo factum eſt, poſtquam corpus ejus diſpoſuêrunt ad Sepulchrum, ut nobis palam facerent, quid de anima factum eſt poſt mortem illius, dicendo illam ad inferos deſcendiſſe.

5. Ab Eccleſiâ primitivâ illius deſcenſus ad inferos non habetur pro gradu aliquo humiliationis, at pro gradu primo exaltationis.

Q. Unde hauſiſti hanc doctrinam?

R. Eo Catechiſmo Doctoris *Noell*, ubi inveniuntur hæc verba: quod per † deſcenſum ejus ad inferos, intelligendum eſt, quod tanquam Chriſtus deſcendit in viſcera terræ, ita illius anima a corpore ſeparata, ad inferos deſcendit.

† *Conſule Noelis Catechiſmum ſuper hun. articulum.*

Q. An non hæc aſſertio Doctoris Noelis videtur eſſe privata?

R. Minimè. Aliter enim determinârunt religionis reſtitutores ſubter Regem *Edvardum* ſextum. Hi enim nobis declaravêrunt, quod in illis *a* tribus diebus quibus corpus illius ſub terram jacuit, anima apud inferos erat, & illius divinitas ubique.

a *Articul.* 3.

Q. Nonne hæc opinio ut erronea, exploſa eſt temporibus Reginæ *Elizabethæ*?

R. Affirmare non audeo. Quoniam illorum diſcipuli in Articulis Anno. 1562. conſtitutis hæc verba proferunt; *b* ut pro nobis Chriſtus mortuus eſt & ſepultus: ità credendũ eſt, quod deſcendit ad infernum. Sed *c* credimus quod Chriſtus realiter mortuus eſt & ſepultus. Ergo credendum eſt, quod realiter deſcendit ad infernum. Nam dicere, prout credimus, quod Chriſtus moriebatur, ita credimus quod mortuus eſt, concluſio eſſet abſurda & ab omnibus exploſu digniſſima.

b *Articul.* 3.

c *Artic.* 1.

Q. This

Q. *This manifeſts their reſolution; but is th agreeable to the Ancient Church?*

A. There is not one Councel, or probabl Father in the firſt five hundred years, but i of this opinion. And S. *Auſtin* is ſo reſolut for this Article, that he ſaith, *Whoſoever de nies Chriſts deſcent into Hell, is no Chriſtian* And *Athanaſius* in his *Creed*, puts it in amon thoſe Articles, whereof he ſaith, *Which fait except every one do keep* WHOLE AND UN DEFILED, *without doubt he ſhall periſh e verlaſtingly.*

Q. *Where is this* Hell, *that he went into?*

A. *In the lower parts of the earth*, then which nothing is *lower*. So St. *Paul*. And *Tertullian* makes his expreſſion ſo full of the bowels of the earth, that no man can doubt of his opinion.

Q. *What went he thither for?*

A. To triumph over Hell, and to fulfil that of the Prophet, *O death where is thy ſting? O Hell, where is thy Victory?* To this opinion aſſents D. *Nowel* in his Catechiſm.

Q. *Are all of this opinion?*

A. No truly, ſome conceive, that he ſuffered the torments of Hell in his Soul: which cannot be. For firſt, the pains of hell are the death of the ſoul: and in that ſenſe it is ſaid, *That ſoul that ſins, ſhall ſurely die.* But Chriſts ſoul never ſinned: and for *our ſins he bare them in his body.*

Q. Hoc

Q. Hoc videtur illorum ſententiam declarâſſe. Sed hæc opinio videtur Eccleſiæ primitivæ conformis?

R. Neque concilium eſt, neque Pater genuinus per hos annos quingentos, quin huic faveat ſententiæ. Sanctus *Auguſtinus* tam pertinax eſt, *a* quod illos negat eſſe Chriſtianos, qui Chriſti deſcenſum ad Infernum negaverint. Et *Athanaſius* in Symbolo ſuo poſuit inter illos fidei Articulos, de quibus ſic loquitur, *b* Quam fidem niſi quis integram ſervaverit & ineme-ratam, abſq; dubio in æternum peribit.

Q. Ubi eſt Infernum illud, quo deſcendit?

R. In *c* imis terræ partibus, infimatis infimis, ita Sanctus *Pau'us*. Et *d Tertullianus* tam clarus eſt pro viſceribus terræ, quod de illius ſententiâ nemo dubitare poteſt.

Q. Quare Infernum petiit?

R. Ut Inferorum regnum ſubigeret, ſecundum dictum Prophetæ, *e* O mors ubi aculeus tuus? O ſepulchrum ubi tua victoria? Huic aſſentit Dr. *Noel* in Catechiſmo ſuo prædicto.

Q. Num omnes concorditer congruunt inter ſe de hâc ſententiâ?

R. Non, aliqui enim affirmant illum tormina damnatorum in animâ ſuâ perpeſſum eſſe: quod fieri nequeat. † Quia penæ damnatorum animæ mors: & in hoc ſenſu dicitur, Anima quæ peccat morietur. Sed Chriſti anima nunquam peccavit, *g* noſtra autem peccata tulit in corpore ſuo.

a *Quis, niſi infidelis, negaverit fuiſſe apud inferos Chriſtum?* *Aug. ep. 99*
b *Athanſ. Symb.*
c *Eph. 4. 9.*
d *Chriſtũ in corde terræ triduum mortis legimus expunctum, id eſt, in receſſu intimo & interno, & in ipſa terrâ operto, & infra ipſam cavato, & inferioribus adhuc abyſſis ſuperſtructo.* *Tertul. de animâ c. 55.*

Chriſtus ad ſolvendos inferni dolores deſcendit. *Aug. ep. 99.* e *Hoſ. 13. 14. 1 Cor. 15. 55.* † *Vel peccato, vel damnatione mors animæ intelligi poteſt.* *Aug. ep. 99.* f. *Ezek. 18. 4. 1 Pet. 2. 24.*

3. The

2. The Scriptures teach us, that *Christ* ſ*fered for us in the fleſh*, and that he was *put death in the fleſh*; not in the ſoul, no ſu thing in Scripture.

3. That ſoul, which is united to the Dei is not capable of Hell torments. That we to make the ſoul of God ſubject to the De which cannot be imagined withou bl phemy.

4. *David being a Prophet ſaid of the reſ rurrection of Chriſt, that his Soul was not l in hell, neither did his fleſh ſee corruption.* then this was ſpoken of his Reſurrection, was not ſpoken either of his Death or Paſſio As then his body was in the place of *corru tion*, but *ſaw*, but ſuffered *no corruption*; ſo h ſoul was in *Hell*, the place of torments, b ſuffered no torment.

Q. *How underſtand you theſe two ſayings o his*, My ſoul is heavy even unto death: an My God, my God, why haſt thou forſake me?

A. The former he ſpake as he was ma foreſeeing his death at hand, ſhewing that hi Soul was exceeding ſorrowful, as ours are, t be parted from the body; The other he ſpake becauſe the Deity for a time had withdraw her comfortable viſion from the ſoul, that i it might endure, what ſorrow it was any way capable of. For if there were an *exceeding ſor-row* in the ſoul to be parted a while from the body; what exceſs of ſorrow was in it, think you, when the ſight of God was ſubtracted from it? ſince the viſion of God is the higheſt comfort of the ſoul, for *is his preſence in the fulneſs of joy.*

2. No

2. Nos docent Scripturæ quod *a* Chriſtus in carne pro nobis paſſus eſt, & quod *b* morte affectus eſt, carne, non ſpiritu. Nil tale in Scripturis.

a 1 Pet. 4. 1.
b 1 Pet. 3. 18.

3. Anima divinitati unita, non eſt capax torminum damnatorum: ex hoc enim ſequeretur animam divinam Satanæ ſubjici, quod ſine blaſphemiâ affirmari non poteſt.

4. *c* David Propheta de reſurrectione Chriſti dixit, quod *d* anima ejus non derelicta eſſet apud inferos, nec caro illius corruptionem ſenſura. Si hoc igitur de reſurrectione dictum eſt; neq; de morte, neque paſſione ejus dici debet. Prout corpus igitur in loco putrefactionis erat, ſine putredine; ſic anima ilius apud inferos erat, tanquam in domo pœnæ, ſine ulla pœnæ ſenſibilitate.

c Act. 2. 30. 31.
d Pſal. 16. 11.

Q. Quomodo hæc duo illius dicta intelligenda ſunt. *e* Anima mea triſtis ad mortem uſque: &, *f* Deus meus, Deus meus, ut quid dereliquiſti me?

e Mat. 26. 38.
f Math. 27. 46.

Primum loquutus eſt ut homo mortem appropinquantem præſentiens & demonſtrans, quod illius anima velut & noſtra valde contriſtabatur propter ſuam diſſolutionem a nexu corporeo. Alterum dixit, quòd Divinitas ejus radios ſuos ſplendentes pro præſenti ab animâ ſubduxerat, quo eam pro capacitate redderet doloris acerbiſſimi valde ſenſibilem: ſi namque dolor extremus erat in animâ propter ſeparationem a corpore momentaneam, quam immodicus erat ille dolor (ſi conjecturæ locus eſt) cum *R*adii divini ab eâ ſunt abſconditi? Quoniam Viſio beatifica eſt ultima animæ felicitas. *g* In illius conſpectu gaudiorū ſatietas.

g Pſal. 16. 12.

Q. What

Q. *What think you of his* Reſurrection?

R. After *Chriſts* ſoul had for three dayes triumphed over Hell, and all the power thereof, it was reunited to the body, which aroſe from the grave without corruption: and both were *filled with the joy of his countenance*, and to aſſure us of this his Reſurrection, in his fleſh, he was converſant with his Apoſtles and Diſciples forty dayes.

Q. *Which is the ſixth Article?*

A. *He aſcended into Heaven, and ſiteth on the right hand of God the Father Almighty.*

Q. *What doſt thou believe in this Article?*

A. That the body and ſoul of *Chriſt aſcended* together into Heaven, the higheſt place of bliſs, where they never were before: and at that time *he opened the Kingdom of Heaven to all believers.*

Q. *Doeſt thou underſtand theſe words in the literal ſenſe?*

A. I do ſo.

Q. *Can we ſay according to the Letter, that God hath a* right hand?

A. No, we cannot. But both Scripture and *Creed*, in this phraſe or manner of ſpeech, ſtoop to the capacity of man, and expreſs unto us hereby that height of glory, which is otherwiſe unexpreſſible to our underſtanding. For it is that glory, which no other eye hath ſeen, nor ear hath heard, neither hath it entred into the heart of man to conceive. And how can the tongue utter, what the heart hath not conceived? what is unconceivable is unutterable.

Q. *Thou*

Q. Quid de illius Resurrectione credis?

R. Postquam per triduum anima Christi exultârat super inferorum regnum & illius dominationes; corpori reunita est, quod a sepulchro resurrexit sine putrefactione: & utrumq; a repletum est jucunditate conspectus sui. Et ut nobis fidem faceret resurrectionis suæ in b carne, versabatur cum Apostolis & discipulis suis per dies quadraginta.

a Act. 2. 28.

b Act. 1. 3.

Q. Repete Articulum sextum.

R. Ascendit in cœlum, & sedet ad dexteram Dei Patris omnipotentis.

Q. Quid ex hoc Articulo percipis?

R. Quòd corpus & anima Christi simul ascenderunt in cœlum, locum beatitudinis altissimum, ubi nunquam antehâc fuere. c Et tunc temporis credentibus aperuit regnum Cœlorum.

c Te Deum

Q. Num hæc verba intelligenda sunt ad literam?

R. Sic intelligenda sunt.

Q. Num secundum literam dicere possumus, quòd Deus habeat dexteram?

R. Non possumus. Sed Scriptura sacra & Symbolum fidei in hâc phrasi aut modo dictionis ad hominum capacitatem descendunt, nobisq; effantur eam gloriæ altitudinem, quæ aliter nobis ineffabilis est. Illa enim gloria est, quam nec oculus vidit, nec auris audivit, nec unquam in hominis mentem intravit, ut intelligeret. Et quomodo lingua poteit illud effari, quòd a mente concipi non potest? Quod incomprehensibile, ineffabile.

Q. Then believeſt then, that he is aſcended into the higheſt place of glory?

A. I do ſo; and that not only in place, but in power: for *to him is all power given, both in Heaven and in Earth.* And yet in this height of glory he is in himſelf ſo humble, and to us ſo gracious, that *he makes continual interceſſion for us.*

Q. What is the ſeventh Article?

A. From thence he ſhall come to judge the quick and the dead.

Q. Is this certain?

A. As certain as he is God. And herein is a main comfort for us, that he who ſuffered for us, and died for us, and continually prayes for us, ſhall be *our Judge.*

Q. Shall he judge us as he is man?

A. He ſhall; for *the Father hath given him power and authority to execute judgement,* BECAUSE HE IS THE SON OF MAN. And as man *he is touched with the feeling of our infirmities,* that ſo *he may have compaſſion upon us* weak, wandring, ſilly men, and apt to be deceived. For *in all points he was tempted like as we are, yet without ſin. Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and finde grace to help in time of need.*

Q. The eight Article.

A. *I believe in the Holy Ghoſt, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worſhipped and glorified; who ſpake by the Prophets.* Theſe are three Perſons, and but one God. Thus *we worſhip one God in Trinity, and Trinity in Unity; neither confounding*

Q. Credis

Q. Credis itaque illum aſcendiſſe in locum gloriæ altiſſimum?

R. Ita eſt: & quod non ſolum in locum ſummũ evectus eſt, ſed in dignitatem ſummam: *a* ei tradita eſt omnis poteſtas tam in cœlo quam in terrâ. In hâc tamen gloriæ altitudine præſtat ſe nobis tam mitem, tam benignum, ut *b* quotidiè pro nobis interpellet.

a Math. 28.18.

b Rom. 8. 34.

Q. Repete Articulum ſeptimum.

R. Unde veniet ad dijudicandos vivos & mortuos.

Q. Num hoc certum eſt?

R. Tam certum eſt, quàm quod ipſe Deus eſt: & in hoc latet gaudium noſtrum non parvum; quòd ille qui pro nobis paſſus, mortuus eſt, & pro nobis quotidie interpellat, nobis futurus eſt Judex.

Q. Noſne judicabit tanquam Filius hominis?

A. Affirmatur; quia * Pater ei dedit poteſtatem ac authoritatem exercendi judicium quatenus Filius hominis eſt. Et quatenus homo *c* afficitur ſenſu infirmitatum noſtrarum, *d* quò ſatis poſſit miſereri vicem infirmorum, aberrantium, ac ignorantium. *e* Nam in omnibus tentatus eſt, ſicut & nos, abſq; tamen peccato. Accedamus itaque cum loquendi confidentiâ ad thronum gratiæ, ut conſequamur miſericordiam, & gratiam inveniamus tempore opportuno.

* Ioh. 5. 27.

c Hebr. 4.17.

d Hebr. 5.2.

e Hebr. 4. 15, 16.

Q. Repete Articulum octavum.

A. Credo in Spiritum Sanctum, *f* Dominum ac Datorem vitæ, qui procedit a Patre & Filio, qui cum Patre & Filio adoratur & glorificatur, qui loquutus eſt per Prophetas. Hi ſunt tres perſonæ, Deus unus. Sic *g* Deum unum veneramur in Trinitate, & Trinitatem in unitate, neq;

f *Symb. Nicæum.*

g *Athanaſ. Symb.*

the Perſons, nor dividing the Subſtance.

Q. We may not indeed ſay, there be three Gods; but may we not ſay, there are three Lords?

A. We may not: for though *we be compelled by the Chriſtian verity to acknowledge every Perſon by himſelf to be God and Lord: yet we are forbidden by the Catholick Religion, to ſay there be three Gods, or three Lords.*

Q. Why ſo?

A. Becauſe, *Lord* in reſpect of the three perſons is a name of *ſubſtance*, not of relation, or property. And in God there is but *one ſubſtance*, through three relations.

Q. What meaneſt thou by relations?

A. God is called *Father* with relation to his *Son*; or becauſe he hath a *Son*. The ſecond perſon is called the *Son*, becauſe he hath a *Father*. And the *Holy Ghoſt* is called ſo, with relation to them both, becauſe he is the *Spirit* both of the Father and the Son: for he proceeds from both.

Q. We have now the three Perſons in the Trinity, do we not aſcribe to every one of theſe a ſeveral work concerning man?

A. We do ſo; to the *Father* we aſcribe our *Creation*, to the *Son* our *redemption*, & to the Holy *Ghoſt* our *Sanctification*. As the *Father created all*; ſo the *Son redeemed all*: and *the Holy Ghoſt ſanctified me, and all the elect people of God.*

Q. Why to the Father *is aſcribed the* Creation?

A. Becauſe, though the other two perſons did joyntly and equally create with the Father, yet the original of that power is in and con-

confundendo perſonas, nec ſubſtantiam ſeparando.

Q. Non poſſumus proprie dicere, quod ſunt tres Dei. Sed non licet dicere quod ſunt tres Domini?

R. Nullo modo. *a* Nam etiamſi cogat nos veritas Chriſtiana ſingulatim unamquamq; Perſonam Deum, ac Dominum confiteri. Religiõ tamen Catholica prohibet, ne dicamus tres eſſe Deos, aut tres Dominos. *c Ibid.*

Q. Quid ita?

R. Quoniam Dominus reſpectu trium perſonarum eſt nomen ſubſtantiæ, non relationis aut perſonalitatis. In Deo autem una tantum ſubſtantia eſt, quanquam tres relationes.

Q. Quid vis per has relationes?

R. Deus vocatur Pater propter relationem ad Filium, aut quia filium habet. Secunda perſona vocatur Filius, quia relationem habet ad Patrem. Et Spiritus Sanctus vocatur tertia perſona propter relationem ad utrumq;: quia ſpiritus eſt & Patris & Filii, ex utroq, procedens.

Q. Audivimus jam tres eſſe Perſonas in Sacro-ſanctâ Trinitate. An non earum cuilibet aſſignamus opus ſuum proprium circa hominem?

R Ita eſt; Deo Patri tribuimus creationem, Filio redemprionem, & Spiritui Sancto ſanctificationem. Sicut Pater omnes creavit, ſic Filius omnes redemit, & Spiritus Sanctus me totumque Populum Dei electum ſanctificavit.

Q. Quare Deo Patri aſcribitur creatio?

R. Quia etiamſi duæ alteræ Perſonæ unà cum illo cooperabantur, tamen poteſtas originalis erat in & ab eo. *b* Et in hac Trini- *b Athanaſ. Symb.*

from him. And yet *none is afore or after other, none is greater or leſs then another.*

Q. Why to the Son *our* Redemption?

A. Becauſe by his blood we are redeemed from death and Hell.

Q. Why to the Holy Ghoſt *our* ſanctification?

A. Becauſe it is his ſpecial work to *Sanctifie us* by his gifts and graces. Hence is it, that we call him the *holy Spirit*, becauſe he is the *Spirit* that makes us holy.

Q. We acknowledge, that the Son of God redeemed all mankind: *why do we not alſo confeſs*, that the Holy Ghoſt ſanctifies *all mankind*, *but* the elect people of God?

A. Becauſe *Chriſt redeems all*, that they may be ſanctified; but the *Holy Ghoſt Sanctifies* only thoſe, that believe in *Chriſt*, or are baptized into *Chriſt*, that ſo they may be his elect. For we are *elect, according to the foreknowledge of God the Father, through ſanctification of the Spirit unto Obedience, and ſprinkling of the blood of Jeſus Chriſt.* So both theſe works muſt concur to our *election.*

Q. Which is the ninth Article?

A. *I believe the Catholick Church, the Communion of Saints*, or *I believe one Catholick and Apoſtolik Church*: *Catholick* for time and place, *Apoſtolick* for faith and government.

Q. Why call you this Church a Communion of Saints?

A. Becauſe it is a ſociety of men, that are ſanctified in Baptiſm, by Faith in Chriſt, through the operation of the Spirit.

Q. What is a Church.

A *The viſible Church of Chriſt is a Congre-*

tate

tare nil prius aut posterius, nihil majus aut minus.

Q. Quare Filio tribuitur redemptio?

R. Quoniam per illius sanguinem redempti sumus a morte & Inferno.

Q. Quare Spiritui Sancto ascribitur sanctificatio nostra?

R. Quoniam illius opus proprium est *a* nos per illius dona & Charismata sanctificare: unde vocamus illum Spiritum Sanctum, quia spiritus est qui nos sanctificat. *a* 1 Pet. 1.2.

Q. Confitemur Dei Filium totum genus humanum redemisse, cur etiam non fatemur Spiritum Sanctum omne genus humanum sanctificâsse: sed electum tantum Dei populum?

R. Quia Christus redemit omnes ut sanctificentur. At Spiritus Sanctus eos tantum sanctificat, qui in Christo credunt aut baptizantur, ut ita inter electos numerentur. *b* Electi enim sumus ex præscientiâ Dei Patris, Spiritu nos sanctificante per obedientiam, & aspersionem sanguinis Jesu Christi. Ex utriusq; concursu oritur electio nostra. *b* 1 Pet. 1.2.

Q. Repete Articulum nonum.

R. Credo Ecclesiam Catholicam, Sanctorum communionem: Aut *c* credo unam Catholicam & Apostolicam Ecclesiam; catholicam propter tempus & locum, Apostolicam propter fidem & disciplinam. *c Symb. Nicæ.*

Q. Quare hæc Ecclesia vocatur Sanctorum communio?

R. Quia hominum consociatio est per Baptismum sanctificatorum, operante Spiritu Sancto per fidem in Christo.

Q. Quid est Ecclesia? *d Artic.* 19.

R. *d* Ecclesia Christi visibilis cœtus est

gation of faithful men, in the which the pure word of God is preached, and the Sacraments be duely miniſtred, according to Chriſts Ordinance, in all thoſe things, that of neceſſity are requiſite to the ſame.

Q. What doſt thou collect from hence?

A Theſe three things. 1. That the Church conſiſts of *Faithful men*; that is, of ſuch who profeſs the Chriſtian faith. 2. *The word of God* muſt be ſincerely *Preached*. And thirdly, *The Sacraments* muſt be duely miniſtred to the Congregation, *according to Chriſts Ordinance.*

Q. Is it lawful for every Chriſtian, that will, to preach the word and adminiſter the Sacraments?

A. No, *it is not lawful for any man to do ſo, unleſs he be lawfully called and ſent to execute the ſame.*

Q. Whom judge you to be lawfully called and ſent?

A. All thoſe, *who be choſen and called to this work by men, who have publick authority given unto them in the* Congregation, *to call and ſend Miniſters into the Lords Vineyard.*

Q. Who have publike authority given them, to call and ſend Miniſters into the Lords Vineyard?

A. Onely *Biſhops* in the Church of *England*: as is to be ſeen Article 36. and in the Book *of Ordination.*

Q. Why doth this Church *allow no other but Biſhops to give orders?*

A. Becauſe ſhe findes no meer men allowed to do it in the New Teſtament, but onely the *Apoſtles*, and *Biſhops* their Succeſſors. And ſhe keeps cloſe to *Scripture.*

fidelium,

fidelium, inter quos verbum Dei ſincerè evangelizatur, & Sacramenta debitè adminiſtantur ſecundùm Chriſti inſtitutum in omnibus neceſſariò requiſitis.

Q. Quid exinde colligis?

R. Hæc tria: primo quod eccleſia conſtet è credentibus: *i. e.* ex illis qui fidem profitentur Chriſtianam. 2. Quod verbum Dei ſincerè evangelizetur. 3. Quod Sacramenta Eccleſiæ debitè adminiſtrentur ſecundum Chriſti inſtitutum.

Q. Nunquid licitum eſt, cuilibet volenti, verbum Dei exponere, aut Sacramenta adminiſtrare?

R. *a* Non eſt licitum cuilibet hoc agere, ſed ei tantum, qui vocatus eſt, & miſſus ad hæc peragenda. *a* *Artic.* 23.

Q. Qui ſunt illi qui legitimè vocantur & mittuntur?

R. Ii omnes *b* qui ad hoc opus electi ſunt, ac vocati ab hominibus quibus data eſt poteſtas ab Eccleſiâ, ut vocent & mittant Miniſtros in vineam Domini. *b* *Ibid.*

Q. Quibus delegatur hoc publicum officium vocandi & mittendi Miniſtros in vineam Domini?

R. Epiſcopis ſolis in *Eccleſiâ* Anglicanâ, prout videre eſt in Articulo, 39. & etiam libro Ordinationis.

Q. Quare Eccleſia Anglicana non permittit alios præter *Epiſcopos* ad jus ordinandi?

R. Quia non conſtat è Novo Teſtamento, homines quâ tales habere jus ordinandi, præter Apoſtolos & illorum ſucceſſores, *Epiſcopos*. Eccleſia autem ne latum unguem a Scripturâ recedit.

Q. Have

Q. Have Biſhops *this* power *of* Ordination *conferred upon them in Scripture?*

A. It is evident they have. *Timothy* was the *firſt Biſhop of the Church of the Epheſians.* And upon him *S. Paul* layes this charge, *Lay hands ſuddenly on no man. Titus* was the *firſt Biſhop of the Church of the Cretians*; And to him the ſame Apoſtle ſpeaks thus; *For this cauſe left I thee in Crete, that thou ſhouldeſt ordain Presbyters*, or *Elders in every City.*

Q. Is not this power given to Presbyters?

A. Not any where in the New Teſtament.

Q. Why do you ſay, I believe the Catholick Church *& not, I believe in the Catholick Church?*

A. Becauſe it is a part of my Creed to *believe* that there is *one Catholick Church*: but it is no part of my Creed, to *believe in*, or to put my confidence in the Church; ſince the Church is a Congregation of reaſonable Chriſtian Creatures, and this is a peculiar which belongs only to the *Creator*, God bleſſed for ever. And I will *believe the Church* ſo long as ſhe contradicts not God in his word. But if ſhe do, I ſhall forbear to credit her in ſuch things. I will *believe God*, who is truth it ſelf; *and believe in that God*, who is able to undeceive her, and to lead her into the way of all truth. I will only believe in him, who cannot deceive or be deceived; who cannot be overtopped or croſſed.

Q. Why ſay you, one Catholick Church?

A. Becauſe though there be many particular Churches, yet there is but *one Catholick* or univerſal Church, which is nor bounded but with the *uttermoſt parts of the earth*, and all theſe are but *one* in faith and Government; as our Saviours Body, though conſiſting of many

Q. Num

Q. Num Episcopi hoc ordinandi jus è sacris Scripturis obtinent?

R. Videtur quod sic. *a Timotheus* enim primus erat inter Ephesos; Huic autem Sanctus *Paulus* præcipit, *b* ne cui manus temerariè imponat. *c Titus* apud Cretenses primus erat; Hunc autem idem Apostolus hoc modo alloquitur: *d* Hujus rei gratiâ dereliqui te in Cretâ, ut oppidatim Presbyteros constituas aut Seniores.

Q. An non eadem potestas competit Presbyteris?

Q. Nondum liquet è Novo Testamento.

R. Quare hoc modo loqueris, Credo Ecclesiam Catholicam?

Quia fidei Articulus est ut crederem Ecclesiam esse Catholicam, non autem ut crederem in, aut spem habeam in Ecclesiâ positam. Cum Ecclesia est cætus hominum rationalium Baptizatorum; & hæc præpositio, In, *e* Creatori videtur proprium, Deo in æternum honorando. Fidem etiam Ecclesiæ habebo, nisi Sacræ Scripturæ in suis thesibus adversetur: sin ita, apud me fidem perdidit. Credam Deo, quia & ipsa veritas. Credam in Deum, qui potis est illam ab erroribus vindicare, & in omnis veritatis viam reducere. In illum tantum credam, qui nec decipere nec decipi queat, nec oppugnari, nec everti potest.

Q. Quare dicis, Ecclesiam Catholicam?

Hâc ratione,* quod etsi sint Ecclesiæ multæ particulares; tamen una Catholica est, seu universalis, quæ terminatur tantum † extremitatibus terræ. Et hæ omnes unius sunt fidei & disciplinæ. Prout corpus Servatoris nostri etiam Mem-

a 2 *Timo. sub finem Epistolæ.*

b 1 *Tim.* 5. 22.

c Sub finem Epistolæ ad Titum.

d Tit. 1. 5.

e Hac prepositionis syllabâ In, Creator à Creaturis secernitur, & divina separantur ab humanis. Ruffin. *in* Symb. n. 151.

* *Universa Ecclesia ex multis constat Ecclesiis, sicut universa terra ex multis terris. Aug. de civit. Dei l.* 13. *c.* 12.

† Psal. 2. 8.

Members, is but one, knit together by ſinews, and quickned with the ſame Soul.

Q. The tenth Article?

A. I believe the forgiveneſs of ſins.

Q. Why doth this Article follow immediately after mention of the Church?

A. Becauſe it is a bleſsing, which God beſtowes only in the Church, and upon the Members of the Church.

Q. Is Salvation to be hoped for in the Church onely?

A. It is ſo, by the joynt conſent both of the Ancient and Modern writers.

Q. Whats the reaſon?

A. Becauſe *the Church is the body of Chriſt.* As therefore no Member, that is ſeparated from the body, receives life by or with the body; neither doth any Chriſtian partake of the life of grace, or forgiveneſs of ſins, that is divided, or cut off from the Church, which is *Chriſts Body.* Obſerve, the body receives life from the head, and diſtributes it to all the members that it hath. *Chriſt is the head of the Church*; from him the Church receives life and comfort, and conveighs them to every particular member, that ſo they may live, and diſcharge their ſeverall duties. But divided from the body, the members can receive no life or comfort from the head.

Q. Is this remiſſion of ſins to be found in all Churches?

A. Yes, without queſtion in all ſuch Churches, wherein *the pure word of God is preached, and the Sacraments be duely miniſtred, according to Chriſts ordinance*; but in no other.

ex

ex multis constat membris, unũ tamen est per nervos connexum, eâdemq; animâ informatum.

Q. Repete Articulum decimum.

R Credo remissionem peccatorum.

Q. Quare articulus hic immediatè sequitur Ecclesiæ commemorationem?

R. Quoniam videtur privilegium specialiter a Deo in Ecclesiam & illius membra collatum.

Q. Num salus tantum expectanda est intra palum Ecclesiæ?

R. Ita videtur per unanimem tam veterum quam neotericorum scriptorum consensum.

Q. Quæ ratio reddi potest?

R. Quia Ecclesia est *a* corpus Christi. Ac ut nullum membrum a corpore separatum vitam participat de aut cum corpore, similiter nullus fidelis participat de vitâ Gratiæ, aut de peccatorum remissione, qui ab Ecclesiâ separatur aut reciditur, Christi corpore. Scire oportet, quod corpus vitam accipit a capite, et illam distribuit per omnia ejus membra: *b* Christus caput est Ecclesiæ, & ab illo derivat Ecclesia vitam & nutritionem, & ea cuilibet membro particulari distribuit ut ita vivant & officia sua obeant. Si vero membra à corpore divisa sunt, neq; vitam, neque nutritionem a capite possunt accipere.

a Ephes. 1. 22, 23.

b Ibid. & Coloss. 18.

Q. Num potestas remittendi peccata omnibus Ecclesiis particularibus competit?

R. Procul dubio omnibus iis Ecclesiis, ubi *c* syncerè Dei verbum prædicatur, & Sacramenta debitè administrantur secundum Christi institutum: sed non aliis.

c Art. 19.

Q. To

Q. To *whom is this forgiveneſs promiſed?*

A. To all thoſe, *that truely repent, and unfeignedly believe his holy Goſpel.* He calls to all, he is merciful to all: he hath given us a taſte of his goodneſs in pardoning the greateſt and fouleſt ſins, not that we might imitate or practiſe them; but that we might underſtand, that our gracious God is ready to pardon the greateſt ſinner, if ſo be he turn unto the Lord humbly with unfeigned ſorrow and repentance, and bring forth fruits worthy of amendment of life.

Q. *May the* ſin againſt the holy Ghoſt *be pardoned?*

A. This ſin is raiſed to the full height, it is made up by final impenitence: take away final impenitence, and the ſin is pardonable. *Repent* (ſaith the Scripture) *and the Kingdom of heaven is at hand*: but *unleſs you repent, ye ſhall all periſh.*

Q. *This is comfortable doctrine: but what reaſon have you for it?*

A. My faith reſts upon Gods goodneſs, and gracious promiſes. When God hath ſpoke the word, reaſon muſt ſubmit.

Q. *Which is the eleventh Article?*

A. *I believe the Reſurrection of the body*, namely, that this very body, in which I live and move, ſhall be raiſed out of the duſt in the laſt day.

Q. *What, this very body?*

A. Certainly this ſelf ſame body. For doth not *Job* ſay, *I ſhall ſee God in my fleſh and not with other, but with* THESE EYES *ſhall I behold him.* And S. *Paul*, THIS CORRUP-

Q. Qui-

Q. Quibus hæc peccatorum remiſſio promiſſa eſt?

R. *a* Omnibus vere pœnitentibus & firmiter credentibus in Spiritum ſuum Sanctum. * Ad omnes clamat, omnibus miſericordiam ſuam extendit. Dedit nobis amoris ſpecimen dando veniam delictis noſtris magnis ac magis impiis: non ut imitemur tanta ſcelera aut perpetremus; ſed ut intelligamus Deum noſtrum benigniſſimum aptum eſſe ad condonandum maximis peccatoribus, modo humiliter ſe convertant ad Dominum, ex animo dolentes ac reſipiſcentes, fructus ferentes pœnitentiæ convenientes.

Q. Num peccatum in Spiritum Sanctum condonabile eſt?

R. Peccatum hoc ad ſummum evectum eſt, & per finalem impœnitentiam completum. Abſit finalis impœnitentia & peccatum veniale eſt. *c* Reſipiſcite inquit Scriptura, appropinquavit enim regnum cœlorum. *c* Niſi reſipiſcatis omnes itidem peribitis.

Q. Hæc doctrina videtur admodum ſalutaris: ſed quibus innititur fundamentis?

R. Fides mea innititur divinâ bonitate, & illius ampliſsimis promiſsis. *d* Cum Deus dixit verbum, ratio abjicienda eſt.

Q. Repete undecimum Articulum.

R. Credo corporis Reſurrectionem; nimirum quod hoc corpus meum vivens & movens in ultimo die a terrâ reſurget.

Q. Num hoc ipſum corpus?

R. Sine dubio hoc ipſiſsimum corpus. An non inquit *Job*? *f* In carne meâ viſurus ſum Deum, non alienis ſed hiſce oculis illum aſpecturus. Et Sanctus *Paulus* *g* Corruptibile hoc

TIBLE

a In Abſolutione Lit. Angl. * Mat. 11. 28.

b Mat. 4. 17.

c Luc. 13. 3, 5.

d De remiſſione peccatorũ ſufficere deberet ſola credulitas. Quis enim cauſas aut rationem requirat, ubi indulgentia principalis eſt? Ruffin. in Symb. n. 171.

f Job. 19. 26, 27.

g 1 Cor. 15. 53.

TIBLE *shall put on incorruption, and* THIS MORTAL, *shall put on immortality.* This and no other. In the Church of *Aquileia*, therefore, at the rehearsal of the Creed, every man when he came to this Article, signed his forehead with the sign of the Cross, and said, *I believe the Resurrection of* THIS FLESH, *this very flesh*, that he touched with his finger.

Q. Is not this a wonderful thing?

A. It is so, and so are the rest of the Articles, if strictly scanned; all above the eye of Reason. S. *Paul* gives us a similee of *a grain of wheat*, how it is buried, and dies, and rots, and then riseth again far more fresh, then it was cast into the earth. Were this but rarely seen, it would seem most wonderful.

Q. What if the body be burned to ashes?

A. S. *Clement*, of whom S. *Paul* makes mention, (*Phil.* 4. 3.) in that Epistle, which in the Primitive times was usually read in all Churches, to prevent this question, gives us the example of the *Phœnix*, which every 500 years is burnt to ashes; and out of those Ashes ariseth the same *Phœnix* again, young, fresh, and vigorous.

Q. Have we no such example in Scripture?

A. We have, Ezek. 37. 1. where the dead, dry, scattered bones come together, *bone to his bone*, and sinews and flesh came upon them, and skin upon the flesh, and breath entred into them, and they stood up an exceeding great armie.

Q. When shall this Resurrection *be?*

A. At the last and great day of Doom.

Q. What becomes of the Soul all this while? does that also die?

induct

induet incorruptibile, & mortale istud induet immortale; hoc & non aliud. *a* In Ecclesiâ ita- que Aquileiensi in repetitione Symbo i, quili- bet cum ad hunc Articulum deventum est, fignavit se crucis signaculo, dixitq; Credo Resurrectionem hujus carnis, hujus quam digito meo pertingo.

a Ruffin. in *Symb.* n. 171.

Q. An nō hoc mirabile videtur in oculis nostris?

R. Mirabile equidem est, sic etiam reliqui fidei Articuli, si diligenter examinentur, omnem intellectus rationem superare videntur. *b* Sanctus *Paulus* nobis dat exemplum in grano tritici, quod seritur, moritur & corrumpitur, tunc autem resurgit longe vegetius quam cum terræ mandabatur. Si hoc raro contingeret, an non mirabile videretur?

b 1 Cor. 15 36, &c.

Q. Quid si corpus in cineres cremaretur per ignem?

R. Sanctus *Clemens*, (c de quo Divus *Paulus* mentionē fecit *d Phil.* 4.3.) in eâ Epistola quæ primævis temporibus in omnibus Ecclesiis publicè recitata est, ut huic dubio præveniret, exemplum nobis præbet in Phoenice, quæ semel sexcentesimo quōq; anno in cineres crematus, è quibus cineribus repullulascit eadem avis, nova, perfecta, vegeta.

c Clemens Epist. 1. ad Corinth. p. 34, 35. *d* Philip. 4.3.

Q. Nonne tale aliquod exemplum habemus in Scripturis?

R. Habemus apud *Ezek.* 37. 1. Ubi mortua, arida, ac disjecta ossa appropinquabant ad invicē, os unū ad suum alterū, & nervi & caro super ea assurgebat, cui cutis superinduta est & in ea spiritus ingressus est, & ex his conflatus est exercitus numerosissimus.

Q. Quando futura est hæc Resurrectio?

R. *e* In ultimo & magno die Judicii. *e* 1 Cor. 15. 24.

Q. Quid interim fit de animâ? num & ea etiam moritur?

A. No.

Q. How prove you that?

A. God calls himſelf the *God of Abraham, Iſaac and Jacob*, but *God is not the God of the dead, but of the living.* Though then they be dead in body, in ſoul they live. We find *Lazarus's* ſoul alive in a place of bliſs, and *Dives's* ſoul in a place of torment, while his brethren were living here on earth. And our Saviour promiſed the penitent Theif, that he ſhould be *that day with him in Paradiſe.* Which was ſpoke of his ſoul; for his body was that day buried in the grave. To theſe may be added the ſouls of the Martyrs, which lye under the Altar.

Q. By whoſe power ſhall they be raiſed?

A. By the power of Chriſt. For all *that are in their graves ſhall hear the voice of* THE SON OF MAN: *And ſhall come forth, they that have done good, unto the Reſurrection of life; & they that have done evill unto the Reſurrection of damnation.* If then we ſhould not have theſe our own very bodies at the reſurrection, God ſhould deal uniuſtly to torment thoſe bodies in hell fire, which had never done amiſs.

Q. The laſt Article.

A The life everlaſting. For they that have done good *ſhall ſhine as the ſtars for ever and ever*: and they that have done evil, *ſhall be accurſed into everlaſting fire. This is the Catholick Faith, which except a man believe faithfully he cannot be ſaved.*

Q. You ſaid that your Godfathers and Godmothers did alſo promiſe for you, that you ſhould keek Gods commandments. Tell me, how many there be?

R. Non.

R. Non.

Q. Quomodo probatur illud?

R. *a* Deus vocat semetipsum, Deum *Abrahami*, Deum *Isaaci*, Deum *Jacobi*: Deus non est Deus mortuorum sed viventium. Idcirco etsi quoad corpus mortui sunt, quoad animam vivunt. *b* Invenimus animam *Lazari* viventem in sinu *Abrahami*, & *c Divitis* animam in loco tormentorum, *d* dum fratres illius in terris erant apud vivos. Salvator etiam noster latroni pœnitenti loquutus est, dicens, *e* Hodiè mecum eris in Paradiso. Quod dictum est de animâ. *f* Corpus enim eodem die sepultum est. His addi possunt *g* animæ sub altari eorum qui martyri sunt pro testimonio verbi.

a Mat. 22. 32.
b Luc. 16. 22.
c ib. v. 24.
d Ib. v. 28.
e Luc. 23. 43.
f Joh. 19. 31, 32.
g Rev. 6. 9.

Q. Cujus sub aspicio resurgent mortui?

R. Auspice Christo. *h* Omnes enim qui in Monumentis sunt, audient vocem Filii hominis & prodibunt: Qui bene fecerint ad vitæ Resurrectionem, qui vero malè ad Resurrectionem condemnationis. Ergo si non hæc eadem corpora in Resurrectione haberemus, Deus injustè faceret, ablegando corpora ad Gehennæ ignem, quæ adhuc nunquam quidquam deliquissent.

h Joh. 5. 28, 29.

Q. Recita ultimum Articulum.

R. Credo vitam æternam. Quoniam qui benè operati sunt, *i* fulgebunt ficut stellæ in sæcula sempiterna. At *k* qui malè, exsecrati in æternum ignem abituri sunt? Hæc *l* est fides catholica, quam nisi quis credat, salvus esse non poterit.

i Dan. 12. 3.
k Mat. 25. 41.
l Athan. *Symb.*

Q. Dixisti modo quod Patrimi & Matrimæ spopondêrunt te observaturum omnia Dei mandata. Dic mihi, quot eorum numerantur?

A. Ten.

Q. Which be they?

A. The same which God spake in the twentieth Chapter of Exodus, *saying, I am the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the house of bondage.* This is the Preface; wherein he shews, who it is that speaks unto them, and layes this obligation upon them, to hearken to his words.

Q. Which is the first commandment?

A. Thou shalt have none other Gods but me. None but this God, who by a strong hand and stretched-out arm delivered them out of the hands of *Pharaoh*, and from all his Host; and brought them as safely as miraculosly through the red Sea.

Q. What God is this?

A. The same God, whom in our Creed we confess to be the *Father Almighty*, maker of Heaven and earth.

Q. Why then doth he not tell them so?

A. Because they were eye-witnesses of this his miraculous power; wherein he manifested his *Omnipotencie*, in commanding the Winds, and the Sea; in making the day as night to the *Egyptians*, and the night as day to the *Israelites*, by the Cloud and Fiery Pillar: In routing & destroying the mighty, and delivering the naked from the peril of the sword. In causing the rock of flint to yield a spring of water, and the heavens to showre down *Manna* and *Quails* for their food. This his late kindness bound them to hearken to him.

Q. Which is the second Commandment?

A. *Thou shalt not make to thy self any graven*

R. De-

R. Decem.

Q. Quæ ſunt ea?

R. Eadem quæ Deus locutus eſt *Exodi* 20. C. dicendo, Ego ſum Dominus Deus tuus, qui te eduxi de terrâ *Ægypti*, è domo ſervorum. Hæc eſt Præfatio, in quâ manifeſtatur Legiſlator, qui ad auſcultationem illos hortatur.

Q. Quodnam eſt Mandatum primum?

A. Deos nullos alios habebis præter me. Non alium præter Deum illum, qui per manum potentem & brachium extenſum illos liberavit è manu *Pharaonis* & illius exercitus, & per mare rubrum eos traduxit tam ſecurè quam mirificè.

Q. Quis ille Deus?

R. Idem Deus, quem in Symbolo agnoſcimus Patrem Omnipotentem, Creatorem cœli & terræ.

Q. Quare illis hoc non ſignificat?

R. *Q*uoniam teſtes erant oculati mirandæ ejus poteſtatis, per quam manifeſtavit ſuam Omnipotentiâ in *a* objurgando ventos & mare, in creando *b* caliginem tenebroſam ſupra terram *Ægyptiorum* & illucendo noctem *Iſraelitis*, quaſi dies eſſet, per nubem igneam, † in diſſipando & evertendo potentes, & eripiendo inermes à periculo gladii, in *c* educendo fontes aquarum è ſaxis adamantinis & in dando illis Manna de cœlo & Coturnices pro eſcâ. Hæc illius benignitas hos obſtrinxit ad illum auſcultandum.

Q. Quodnam eſt Mandatum ſecundum?

R. Non facies tibi ſculptile, aut imagi-

a Exod. 14.21.
b Exod. 10.21. Ib. c.14. 20.
† v.24.25. *&c.*
c Num. 20.11. Pſ.114.1.
d Ex.16. 13, 15.

Image nor the likeneſs, &c.

Q. Is it not lawful to make a Graven Image?

A. It is: otherwiſe *Solomon* would not have made thoſe two *Cherubims*, much leſs have placed them in the Holy of Holies, over the mercy ſeat: and theſe are they (as I take it) which are called the *Cherubims of Image-work*, 2 Chron. 3. 10. Neither would he have made the *carved Cherubims*, & Palm-trees upon the walls and upon the dooos both of the Temple and Oracle: nor the *molten Oxen*, or *graven Lions*, all which he cauſed to be ſet in the houſe of the Lord.

Q. Where's the fault then?

A. *In making them to thy ſelf*, to be *thy God*, *in bowing down to them, and worſhipping them.* Elſewhere therefore it is ſaid, *Ye ſhall not ſet up any Image of ſtone in your Land*, TO BOW DOWN UNTO IT, and the curſe is laid upon thoſe that worſhip carved or molten Images, not upon thoſe that make them; unleſs they make them for that or the like uſe.

Q. Why ſo?

A. Becauſe this is Gods honour, and he will not part with it to any other. *Thou ſhalt worſhip the Lord thy God, and* HIM ONLY SHALT THOU SERVE. So the Law, ſo the Goſpel. As then they offend that gives Gods worſhip to Idols; ſo do they ſin againſt his Commandments, that do not *bow down to God, and worſhip him.* As the former are Idolaters, the latter are little better then Atheiſts; for *in their works*, in their Church-duties, *they deny him* to be their God.

Q. Hath not God himſelf given a reaſon for this?

nem

nem ullam &c.

Q. Annon eſt licitum Sculptile facere?

R. Imò licitum eſt. ϗ Alioquin *Solomon* non feciſſet duos Cherubinos, multo minùs hos *a* diſpoſuiſſet intra domum intimam *b* ſuper operculum propitiatorii; & hi ſunt, prout arbitror, qui vocantur duo Cherubini opere ſculptili facti. 2 *Chron.* 3. 10. neque feciſſet *c* Cherubinos inciſos aut palmas ſuper parietes aut ſuper fores tam templi, quam oraculi, neq; *e* boves fuſos, neque *f* leones ſculptos, *g* quos omnes in domo Domini diſpoſuit.

ϗ 1 Reg. 6. 23.
a Ibid.
b Hebr. 9. 5.
c Reg. 6. 29.
d Ibid. v. 32, 55.
e 2 Chro. 4. 3.
f 1. Reg. 7. 36.
g Ibid. v. 51.

Q. Ubi ergo peccatum eſt?

R. In faciendo tibi ſculptile, aut fuſile pro Deo, his honorem exhibendo aut eos colendo. Alibi ergo dictum eſt, *h* Statuam lapideam tibi non eriges ut huic te incurves: & *i* anathema his debitum eſt, qui incurvant ſe coram imaginibus, ſive ſculptis ſive calatis: non autem facientibus, niſi huic aut ſimili uſui ab ijs parantur.

h Levit. 26. 1.
i Deut. 17 15. Pſal. 97. 7.

Q. Quid ita?

R. Quoniam Dei gloria eſt, quam alteri non participabit. *k* Dominum Deum adorabis & huic ſoli ſervies; ſic vetus teſtamentum: ſic etiam *l* Evangelium. Sicut enim hi peccant, qui Dei honorem idolis exhibent: ſic etiam peccant illi, qui non Deo ſe incurvant & illum colunt. Illi ſunt Idolatræ, hi paulo minus quàm Athei. *m* Factis enim, i. e cultu negant illum eſſe Deum.

k Deut. 13. 4.
l Math. 4. 10.
m Tit. 1. 16.

Q. An non hujus mandati ratio reddita eſt ab ipſo Deo?

A. He hath in the very next words, *For I the Lord thy God, am a jealous God.* And the condition of *jealousie* is, that as it cannot endure to have that which is our due given to another, neither can we digeſt to have it denied to our ſelves. For it is all one to me, to have that which is mine denied me, or given to another.

Q. What follows upon this?

A. That God is equally angry with them, that do not *bow down to him*, and with thoſe, that *bow down to Idols:* he counts them equally *haters of himſelf*, and will equally *Viſit the ſins of the Fathers upon the children, unto the third and fourth generation*, of them that ſin againſt him either way.

Q. But how doth he eſteem of them, that deteſt Idolatry *and give him his due worſhip, that* bow down to him and worſhip him?

A. He reckons them among his lovers and friends; *they love me*, ſaith he, *and keep my Commandments.* And as they *love him*, ſo doth he love them; for *in them he will ſhew mercy unto thouſands* of their generation. And ſurely this is reaſon ſufficient to move every Chriſtian to *worſhip and fall down, and kneel before the Lord* our God.

Q. The third Commandment.

A. Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his name in vain.

Q. What is the meaning of this Commandment?

A. That we do not raſhly, and upon ſleight occaſions take his *Name* or word into our

R. Imo-

R. Imo proximis verbis, Ego enim Deus tuus, Deus sum zelotes. Zelotypiæ autem ratio in hoc fundatur, quod nolumus id quod nobis debitum, à nobis alienari, aut nobis denegari. Idem enim est, sive meum mihi denegetur aut abalienetur.

Q. Quid inde sequitur?

R. Nimirum Deum æqualiter illos stomachari, qui illum non adorant, ac illos qui coram idolis se incurvant; utrosque ex æquo habet pro osoribus sui, æqualiterq; visitabit patrum iniquitates in filios, nepotes & abnepotes, qui hoc vell illo modo peccant.

Q. Sed quo in honore apud eum sunt, qui idololatriam abominantur, & ei reddunt cultum debitum; qui incurvant se coram illo, ac illum adorant?

R. Inter familiares & amicos numerat. Me amant, inquit, & mandata mea servant. Et sicut illum hi amant, ita ille hos redamat. Nam in hos exercebit benignitatem in millesimos usque istius generationis. Et hoc videtur argumentum sufficiens ad instigandum Christianos ut *n* adorent, & procumbant, & genua flectant coram Domino Deo nostro.

n Psal. 95. 6.

o Levit. 19. 12. *Non jurabis per nomen meum falso, neq; nomen Dei tui profanabis.*

Q. Quodnam est mandatum tertium?

R. Non assumes nomen Domini Dei tui in vanum; non enim impunè feret, qui nomen illius in vanum assumpserit.

Q. Quid sibi vult hoc mandatum?

R. *o* Quod non temerariè aut leviter nomen aut illius verbum usurpemus: multo minùs mouth

mouths; much leſs *prophane* or blaſpheme it. That we *ſwear* not raſhly, or vainly, or falſly.

Q. Is it lawful to ſwear at all?

A. It is; otherwiſe the Pſalmiſt would never have ſaid, that *All they that ſwear by God, ſhall be commended.* Indeed ſome Controverſies cannot well be ended without an oath. But it muſt be taken *in juſtice and judgement, and truth*: that is, as is confeſſed on all hands, we may ſwear only to do ſuch things as are lawful and honeſt; and make oath of ſuch things onely, as are certainly known unto us.

Q. Is it not good to ſwear, *but upon juſt and neceſſary occaſion?*

A. It is not; for our Saviours command is, *Swear not at all. But let your Communication be Yea, Yea; Nay, Nay: For whatſoever is more then theſe, cometh of evil.* Either *of evil* in thy ſelf, or in others. *Of evil* in thy ſelf, when thon haſt got a naughty cuſtom of ſwearing; or haſt behaved thy ſelf ſo ill, that no man will believe thee without an oath. *Of evil* in others, when they are ſo miſtruſtful, that they will not believe any man without an oath. Or when by reaſon of injuries, or controverſies between Neighbours, thou art brought upon thy oath.

Q. Who ſin againſt this Commandment?

A. All common and uſual ſwearers, all blaſphemers and prophaners of Gods name or word; all perjured perſons, all that ſwear before they are reſolved of the point in queſtion; all that ſwear what they know not, though never ſo true; all they that

polluamus

polluamus, aut violemus. Quod non juremus temerè, vanè, falsò.

Q. Num licitum, est jurare ullâ de causa?

R. Licet. Alitèr enim psaltes nunquam dixisset, quod *p* quicunque per Deum jurant, lætabuntur. Revera lites quædam sine juramento dirimi non possunt. Sed *q* jurandum est in justitiâ, judicio, veritate. Hoc est (ut omnes pro confesso habent) jurare tantum debemus in licitis & honestis, & de iis quæ nobis planè cognita sunt.

p Psal. 63. 12.

q Jer. 4. 2.

Q. An non licitum est jurare, nisi in justis ac necessariis?

R. Non est. Salvatoris enim mandatum est, ut, *s* non omnino juremus: sed ut sermo noster sit etiam, etiam, non non; quod enim super hec redundat à malo est, a malo quod de te vel ab aliis ortum habet. A malo de te, cum jurandi malam consuetudinem contraxisti; aut tam malè te gessisti, quod nemo tibi credat sine juramento. A malo ab aliis, quando adeò diffidentes sunt, quod nemini credant nisi jurato; aut quando propter injustitiam & lites inter proximos jurando cogeris testimonium perhibere.

s Math. 5. 34.

Q. Qui peccant contra hoc mandatum?

R. Omnes frequenter & levi de causâ jurantes, omnes blasphematores & profanatores divini nominis, aut sacræ Scripturæ, omnes perjuri, & qui jurant de rebus non notis, etiamsi vera jurent; omnes qui cogunt, suadent aut occasionem præbent cuiquam jurandi illud,

enforce

enforce, or entice, or occaſion any perſon to ſwear that, which is contrary to Gods word, or honour, or the truth, or what is doubtfull unto himſelf.

Q. What's the reaſon of this?

A. *For the Lord will not hold him guiltleſs, that taketh his name in vain.* Though it be not ſo great a ſin as *Idolatry*, or as the contempt or neglect of Gods worſhip; though he threatens not *to puniſh* them in ſo deep a meaſure, yet *he will not hold them guiltleſs*; he will puniſh them according to the meaſure of their ſin, though not ſo ſeverely as *unto the third and fourth generation.*

Q. Which is the fourth Commandment?

A. *Remember, that thou keep holy the Sabbath day. Six dayes ſhalt thou labour, &c.*

Q. *This precept begins not like the reſt. What conceive you to be the reaſon of this?*

A. It begins with a *Memento*, for theſe reaſons. I. Becauſe it is not moral and perpetual, as the reſt are. II. Becauſe it was but now newly given. III. Becauſe the Jews were a people much given to the world, much ſet upon their profit; and ſo they might make a gain, they ſpared neither man nor beaſt.

Q. *Was not this precept obſerved before this time?*

A. Truly no; We read indeed, that *on the ſeventh day God ended his work, and reſted on the ſeventh day from all his work which he had made.* And that *God bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his work.* But we find not any command given to man for keeping the *ſeventh*

quod

quod aut Dei verbo contrarium, aut illius gloriæ, aut veritati, aut ſibimetipſi incertum eſt.

Q. Quæ hujus ratio?

R. Quia Deus illum non relinquet impunem, qui nomen ejus in vanum aſſumpſerit. Etiamſi crimen non ſit ejuſdem gravitatis cum idolatria, contemptu, aut neglectu cultus divini, etiamſi Deus non denuntiet illis tam grave ſupplicium, non tamen impunè ferent. Hos caſtigabit pro meritis, quanquam non tam acriter, ut extendat ad tertiam aut quartam generationem.

Q. Quod eſt mandatum quartum?

R. Recordare diei Sabbathi, ut ſanctifices illum. Sex diebus operaberis, &c.

Q. Hoc mandatum exordium non habet, ut alia: Quam ob cauſam arbitrare?

R. Incipit à monitu propter ſequentes rationes. Primùm, quia non videtur morale ac perpetuum, ſicut cætera. 2. Quia jam nunc traditum erat. 3. Quia Natio Judæorum populus erat valdè mundo addictus, multùm lucro deditus, & modo rem augerent, neque homini neq; jumento peperciſſent.

Q. An mandatum hoc olim obſervatum non erat?

R. Non. Legimus quidem *t* Deum opus ſuum perfeciſſe die ſeptimo, & quòd die ſeptimo quevit ab opere ſuo, quod faciendo creavit. Et quod *u* Deus Benedixit diei ſeptimo & ſanctificavit ipſum, quia in eo quieverat ab omni opere ſuo. Non autem legimus homini præceptum eſſe, ut hunc diem obſervaret ſepti-

t Gen. 2. 2.

u Ib. v. 3.

day

day; or that any of those good men before *Moses* kept it holy. Neither is any mention at all made of the Sabbath, from *Gen.*2. to *Exod.*16.

Q. *What meet you with there?*

A. There I finde, that when God had delivered the Children of *Israel* out of the hand of *Pharaoh*, and all his hoſt, when he had brought them through the red Sea into the wilderneſs, when he had fed them with Manna and Quails from Heaven, that he ceaſed to rain down this heavenly food on the ſeventh day, that the people might take notice of the *Sabbath*. There indeed the Lord commanded, that *no man go out of his place on the ſeventh day*. And *the people* accordingly *reſted on the ſeventh day*: but it was only from gathering Manna and Quails, for ought can be thence collected.

Q. *Is this all?*

A Yes. For though God intimated unto them ſeveral wayes, that he had made this a day of reſt, yet he commands it not to be *kept holy*, or to be ſet apart for his ſervice, till *Exod.* 20.

Q. *What reaſon is there for this reſt?*

A.1. That they might have a day to meditate upon the Creation, and ſo to be put in mind of this their Creator. 2. That they might learn to be holy as God is holy, by making *the ſeventh day an holy day* to ſerve the Lord in. 3. That they may learn of God to be merciful, and to give their ſervants reſt, as he had given them reſt from their bondage. For ſo ſaith the Lord, *Deut.* 5. 14. *That thy man-ſervant, and thy maid-ſervant may reſt as well as thou.* Where he adds

mum

tum aut quod aliquis virorum ſanctorum ante Moyſen illud ſanctificârat: Neq; mentio ulla facta eſt Sabbathi à Geneſeos ſecundo, ad decimum ſextum caput Exodi.

Q. Quid illic ſcriptum eſt?

R. Scriptum invenio, quod cum Deus liberaverat Populum Iſareliticum è manu Pharaonis & illius exercitus, & eos deduxerat per mare rubrum in eremum. Cum Manna & coturnices à cœlo in eſcam dederat, * die ſeptimo ceſſavit hunc caleſtem cibum demittere, x quo populus ſabbathum obſervarent. Ibi quidem Deus præcipit, y ne quis exiret è loco ſuo die ſeptimo. Sic z Populus quieſcebant die ſeptimo. At quantum exinde colligi poteſt, quieſcebant tantum à collectione Mannæ & Coturnicum.

* Exod. 16.27.
x ib.v. 26.
26.
y ib,v.29.
z ib.v.30.

Q. Num hæc eſt tota veritas?

R. Etiam. Nam etiamſi Deus illis multifariàm indicâſſet, quod hunc in diem quietis creaſſet: non juſſiſſet tamen, ut ſanctificaretur, aut in ſui cultum dicaretur, donec perventum eſt ad Exodi. Cap. 20.

Q. Quæ ratio hujus quietis?

R. Primò ut meditentur in hoc die creationem, & Creatorem ſuum commemorent. 2. Ut diſcant eſſe ſancti, prout Deus Sanctus eſt, obſervando diem ſeptimum cultui divino ſacrum. 3. Ut à Deo diſcant eſſe miſericordes, eandemque otii libertatem ſervis concedere, quam & hi adepti ſunt per liberationem à ſervitute. Sic enim dicit Dominus, Deut. 5.14. Ut quieſcat ſervus tuus & ancilla tua ſicut & tu. Ubi monet eos iterum circa hoc præceptum.

a ſecond

a ſecond *memento* to this Commandment: *And* REMEMBER, ſaith he, *that thou waſt a ſervant in the Land of Ægypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a ſtretched-out arm*: THEREFORE *the Lord thy God commanded thee to keep the Sabbath day*. So the ſame God, that created the world, brought them out of *Ægypt*.

Q. Do we keep the ſame day holy?

A. No, we keep the firſt day of the week holy: that day, whereon Chriſt aroſe from the dead.

Q. Did Chriſt ariſe from the grave on the firſt day of the week?

A. Scripture manifeſts it. For we read, that *when Jeſus was riſen early, the firſt day of the week, he appeared firſt to Mary Magdalen*. S. Mark. 16. 9.

Q. Is this agreeable to Gods command?

A. Though it be not agreeable to the letter, it fails not of the meaning. Though we keep not the *ſeventh day*, we keep *one of the ſeven*, which imitates Gods reſt after our ſix dayes labour. And an hard matter it is to Prove, that God gave over ſending Manna upon the *ſeventh day* of the week: and yet that day the people reſted.

Q. From that time, when God commanded the ſeventh day; *is it lawful for man to alter the day.*

A. A leſs bleſſing gives way to the greater, *Creation* to *Redemption*. Beſides, we know, that ſhadows and figures were to vaniſh, when *Chriſt came*. But the *Sabbath* was *a ſhadow*, *Col.* 2. 16, 17. it was therefore to

Et

Et *a* memineris, inquit ille te ſervum fuiſſe in terrâ Ægypti, & Dominum Deum tuum eduxiſſe te inde manu forti & brachio extenſo; idcirco tibi præcipit Jehova Deus tuus ut obſerves diem Sabbathi. Sic idem Deus qui creavit mundum, illos eduxit de terrâ Ægypti. *a* Deut. 5. 15.

Q. Num eundem ipſum diem ſanctificamus nos?

R. Non, ſed primum hebdomadis diem ſacrum habemus, diem in quo Chriſtus à mortuis reſurrexit.

Q. Num Chriſtus è Sepulchro ſurrexit primo hebdomadis die?

R. Clare docet Scriptura. Legimus enim, cum Jeſus reſurrexiſſet manè primo die hebdomadis, apparuit primùm Mariæ Magdalenæ, Marc. 16. 9.

Q. Num hoc videtur congruum mandato divino?

R. Etiamſi non ita ſonet ad literam, ſenſu tamen abſonum non eſt. Etiamſi non obſervamus diem ſeptimum, unum tamen de ſeptimis obſervamus: quod imitatur divinam quietem poſt opus ſuum hexameron. Nec facilè probari poteſt Deum ceſſaſſe die hebdomadis ſeptimo ab imittendo Manna, quanquam iſto die quievêrunt Populus.

Q. Ab eo tempore, quo Deus diem hunc conſtituit, num homini licitum eſt alium ſubſtituere?

R. Beneficium minus majori cedere debet: Creatio Redemptioni. Præterea hoc novimus, formas & figuras evanidas fore adventante Chriſto. Sabbathum autem figura erat. Coloſ. 2. 16, 17. Ergo evaneſcere debuit, cum Salvator

to vaniſh, when our Saviour had actually accompliſhed what was prefigured by the *Sabbath*. The Apoſtles therefore after our Saviours Reſurrection, made the firſt day of the week the *day of reſt*; as appears S. *Joh.*20. 16. 1 *Cor.*16. 2 *Apoc.*1.10.

Q. *Did the Apoſtles command us to keep this day?*

A. No; but we according to Saint *Pauls* rule imitate the *Apoſtles*; knowing, that they were guided by the Spirit of God. The *Apoſtles* began to keep this day, the firſt day of the week: and the Church of God hath done ſo ever ſince. The *practice of the Apoſtles* is a ſufficient warrant.

Q. *Is it lawful to do no manner of work on this day?*

A. Not the works of our trade or vocation, to make a gain thereby. But upon that day we may do works of neceſſity, and works of charity.

Q. *How prove you this?*

A. By our Saviours Doctrine and Practice. 1. By his doctrine; for he juſtified by Scripture, *that it was lawful for his Diſciples on the Sabbath day, to gather ears of Corn, and eat them.* And that it is as lawful for us, *to pull our ox or aſs out of a ditch on the Sabbath day.* This for works of neceſſity. And for works of charity, or mercy, he juſtifies them by his own practice. *On the Sabbath day he healed the withered hand*; as alſo *the man ſick of the Palſie. On this day he opened the eyes of the blind.* And not only ſo, but he gives us directions for the future, aſſuring us, that *The Sabbath was made for man, and not man for the Sabbath.*

noſter

noſter actualiter perfeciſſet quod per Sabbathum præfigurabatur. Apoſtoli itaq; poſt Salvatoris noſtri reſurrectionem primum diem hebdomadis ſubſtituerunt pro die quietis, ut liquet ex Joh. 20. 26. 1 Cor. 16. 2. Apocalyp. 1. 10.

Q. Apoſtolíne mandârunt hunc diem obſervare?

R. Non. Sed nos ſecundum *b* regulam Sancti Pauli, Apoſtolos imitamur, pro comperto habentes illos a Spiritu Sancto inſtructos eſſe. Apoſtoli diem hunc primò inceperunt obſervare, nimirum primum hebdomadis diem, & Eccleſia hactenus eundem obſervavit. Apoſtolorum praxis ſufficiens videtur authoritas ad hunc diem ſtabiliendum.

b 1 Cor. 11. 1.

Q. An non licitum eſt opus ullum facere in hoc die?

R. Non licet verſari circa artis aut vitæ negotia, ut per hæc lucrum indipiſcamur. Sed in eo die neceſſaria, aut charitatis opera peragere licitum eſt.

Q. Quomod hoc conſtat?

R. Et à Salvatoris noſtri doctrinâ & illius praxi. 1. Ab illius doctrinâ: nam è ſcripturis aſſeruit, quod *c* licitum eſſet diſcipulis ſuis Sabbatho ſpicas vellere & edere, & quod æquè licitum eſſet *d* extrahere bovem aut aſinum noſtrum è puteo die Sabbathi. Hoc pro operibus neceſſariis: tam autem quoad opera charitatis aut miſericordiæ, ea juſtificat per ſuam praxin. *e* Die Sabbathi reſtituit manum aridam, ut etiam *f* paralyticum, *g* hoc die aperuit oculos cæci: & non hoc tantum, ſed de futuro nos inſtruit, aſſerendo *h* ſabbathum factum eſſe propter hominem, non autem hominem propter Sabbathum.

c Math. 12. 1, 2.
d Luk. 14. 5.
e Math. 12. 13.
f Luc. 14. 4.
g Joh. 9. 15.
h Mar. 2. 27.

Q. *Which is the fifth Commandment?*

A. *Honour thy father and mother*, &c.

Q. *Who are meant by* Father and Mother?

A. I. Our natural Parents. II. The *King and his Miniſters:* that is, all ſuch as are placed in authority by the *King*. III. All my governours, teachers, ſpiritual *Paſtors and Maſters*. And in the laſt place, *all my betters*.

Q. *Of natural parents there is no queſtion; but is the* King *my* Father?

A. The *Kings* ſtyle hath ever been the *Father of his Country*; to put us in minde of our filial duty, and him of the Fatherly and tender affection he ought to bear to his Subjects. And are not *Kings and Queens* called, the *nurſing Fathers and nurſing Mothers* of the Church? To ſignifie to us, who are the Sons of the Church, what they are to us, and how we ought to behave our ſelves towards them.

Q. *How ought we to* honour the King?

A. As Gods Subſtitute and immediate Vicegerent: for *on the Lords throne he ſits, to be King for the Lord thy God*. So then he is next to God, and leſs then God only.

Q. *Wherein doth this honour conſiſt?*

A. In fearing to diſpleaſe him; in obeying him, in reverencing and loving him; in giving him what ever is due to him by the Law of nature, the Law of God, and the Law of the Land.

Q. *How far forth muſt we* obey the King.

A. So far forth, as he commands nothing that is contrary to the Law of nature, or the Law of God.

Q. Quod

Q. Quod eſt mandatum quintum?

A. Honora patrem & matrem tuam,&c.

Q. Qui ſunt intelligendi per patrem & matrem?

R. Primùm Genitores noſtri. 2. Rex cum miniſtris ſuis. 3. Omnes qui in me imperium habent, inſtitutores, paſtores ſpirituales & magiſtri; & ultimo omnes mei majores.

Q. *De* genitoribus dubium nullum. Sed an Rex etiam pater meus eſt?

R. Inter titulos Regios ſemper inſeritur, quod ſit *h* patriæ Pater: ut nos ſimus memores officii noſtri filialis, & ille amoris paterni & charitatis erga ſuos ſubditos. An non *i* Reges & Reginæ dicuntur nutritii & nutrices Eccleſiæ? Ut nobis innoteſcat, qui ſunt filii Eccleſiæ, & quid hi ad nos, & quomodo nos gerere debemus erga illos.

h Pater patriæ.

i Iſai. 49.29.

Q. Quomodo Rex à nobis honorandus?

R. Tanquam à Deo ordinatus, ac illius vicem gerens. *k* Collocavit enim illum in ſolio ſuo Regem pro Domino Deo tuo. Proximus itaq; Deo eſt,& ſolo Deo minor.

k 2 Chro. 9.8.

Q. Quibus honor iſti videtur conſiſtere?

R. In *l* metuendo illius iram, *m* in obſequendo, venerando & illum amore proſequendo, *o* in reddendo omnia ei debita jure naturæ, jure divino, aut municipali.

l Prov. 20: 2.& c.24. 21.

m 1 Pet. 2.15.

o Rom. 13.6,7.

Q. Quouſque obedire Principi tenemur?

R. Eouſque quod ne quid præcipiat adverſus legem naturæ, aut verbum Dei.

Q. May the King command, what is evil?

A. He ought not. If he doe, *we muſt obey God and not man.* But though he may not command us to do that, which in it ſelf is evil, or unlawful, yet he may prohibit ſome things, that in themſelves are lawful and honeſt; though they ſeem neceſſary for the preſervation of a common-wealth. And this prohibition we are bound to obey.

Q. How prove you this?

A. *Jonadab* commanded the *Rechabites* his ſons, that neither they, nor their children ſhould 1 *drink wine* for ever. And that they ſhould neither 2 *build houſe*, nor 3 *ſow ſeed*, nor 4 *plant vineyard*, nor 5 *have any.* We know that in themſelves all theſe things are lawful and honeſt; and yet they obeyed the voice of their Father *Jonadab*, in forbearing theſe. And God comands them and rewards them for it: for his promiſe to them in this, *Becauſe ye have obeyed the commandment of Jonadab your Father, and keep all his precepts, and done according to all that he hath commanded you, Jonadab the Son of Rechab ſhall not want a man to ſtand before me for ever.* And the King hath an higher power over us, then our Parents have.

Q. Are you ſure of this?

A. This is learned by daily experience. If my Father command me one way, and the *Kings* Officer another, I muſt obey the *Kings* Officer, and not my Father. The reaſon is, becauſe as I am ſubject to my Father, ſo is my Father ſubject to the *King.* The *King* therefore may puniſh my Father for his countermand, and me for obeying it. Indeed my

Q. Num

Q. Num Regi licitum eſt, imperare illicita?

R. Non eſt licitum. Sed ſi imperet, *p* obedire oportet *Deo* potiùs quam hominibus. Tametſi verò Rex mandare non debet id quod in ſe malum aut illicitum eſt, quorundam tamen uſum interdicere poteſt, quæ in ſe licita & honeſta ſunt, etiamſi ad Reipublicæ ſalutem videantur neceſſaria. Hanc autem interdictionem tenemur obſervare. *p* Acts. 5. 29.

Q. Quo modo hoc probas?

R. *q* Jonadab interdixit Recabæis filiis ſuis, 1. Ne ipſi aut illorum filii vinum biberent unquam. 2. Nec domum ædificarent, nec 3. ſemen ſererent, nec 4. vineam plantarent, nec 5. ſibi haberent. Notum eſt hæc omnia ſuâ naturâ & licita eſſe & honeſta. Tamen hi *r* auſcultabant voci Jonadab patris ſui in omnibus quæ præcepit illis. Quapropter Deus non tantum laudat, ſed eos remuneratur, ut eis loquutus eſt, *s* Eò quod auſcultâſtis præcepto Jonadab patris veſtri, & obſervâſtis omnia ejus mandata, & facitis omnino prout ille vobis præcepit, Jonadab filio Recabi non deerit vir, qui coram me ſtet omnibus temporibus. Regis autem ſuper nos potior eſt quam parentum authoritas. *q* Jer. 36. 6, 7. *r* ibid. v. 8. *s* ibid. v. 19. 20.

Q. Num hoc certum eſt?

R. Hoc per quotidianam experientiam evincitur: Nam ſi patris imperium hâc me cogat, magiſtratus autem illâc, magiſtratui potius obediendum, quam patri. Ratio evidens eſt, ſicut ego Patri, ſic Pater Regi ſubditus eſt: forſan etiam ego & pater a Rege plectemur, ille quia contraivit Regis mandato, ego quod patri potius quam Regi auſcultavi.

Father is but the father of a Family, but *the King is the Father of all his Countrey*; that is, of all the Families in his Dominions: He hath therefore Power both over me and my Father. Beſides, the King hath the Power, of the Sword, of life and death: which a Father hath not. For if my Father kill me, the *King* ought to queſtion him, and to execute juſtice upon him for this wicked Fact.

Q. May no man controul, or forbid, what the King *commands?*

A. Surely no: for *the King is Supreme*, the higheſt power under God. All other Civil powers are to be obeyed ſo far forth, *as they are ſent by the King*, as they have Authority from him, and no further. To be otherwiſe taught, is but to be trained up to *Rebellion*. For the King is not only the Fountain of Honour, but the Fountain of all Civil power, within his own Dominions; as the Apoſtles juſtifie, *Rom.* 13. 1 S. Pet. 2. 14.

Q. But ſuppoſe the King *command that which is utterly unlawful, and contrary to Gods word, may we diſobey?*

A. Diſobey him we may, to obey God. That is; we muſt prefer Gods command, before the *Kings*. And this cannot juſtly be called diſobedience, but obedience; ſince *we obey the higher powers*, namely God, *from whom he hath this power.*

Q. And may we reſiſt *in this, or ſuch like caſes?*

A. We may not; ſince that God, who hath charged *obedience* upon us, hath forbidden *reſiſtence* upon pain of *damnation.*

Q. What is to be done in theſe ſtraits?

Pater

Pater meus, tantum paterfamilias eſt; Rex autem Pater patriæ, *i.e.* omnium illius ditione familiarum: exercet itaque dominium ſupra me & patrem meum. Forrò Rex *t* gladii jus habet, vitæ neciſq; : Pater meus non ita. Nam ſi me Pater occidat, Princeps tenetur ad inquirendũ de eo, & etiam ad ulciſcendum tam indignum facinus.

t Rom. 13. 4.

Q. Neminem ne oportet Principem redarguere, aut illius mandatis adverſari?

R. Reverà non, *u* Rex enim ſupremus eſt, ipſi Deo proximus. Omnes humanæ ordinationes eatenus obtemperandæ, quatenus ab illo ſuam derivant authoritatem, nec alterius. Qui aliter inſtructus, ad ſeditionem moliendam eruditus eſt. Rex enim non ſolùm honoris fons, ſed omnis juſtitiæ intra ſuos principatus. Prout Apoſtolus, *Rom.* 13. 1. 1 Pet. 2. 14.

u 1 *Pet.* 2. 13. ib. *v.* 14.

Quid ſi Rex mandaverit, quod penitùs illicitum eſt & Dei verbo contrarium: num reſiſtere oportet?

Illi potius reſiſtere debemus, quam Deo, *i.e.* mandata Dei, Regis mandatis anteponere debemus: & hoc juſtè inobedientia dici non poſſit, ſed obedientia. Cum ſubditi *x* ſimus poteſtatibus ſuper eminentibus, viz. Deo, a quo poteſtas regalis derivatur.

x Rom. 13. 1. *y* ib. *v.* 2,

Q. At in his aut ſimilibus obſiſtere debemus?

R. Nullo modo; quia Deus, qui nobis præcepit ut ſimus ſubditi, *y* reſiſtentiam prohibuit ſub pœnâ condemnationis.

Non reſiſtit quod ſubjectum eſt: Aug. de verâ Relig. c. 35.

Q. Quid faciendum eſt hiſce in anguſtiis?

A. When

A. When we may not ſubmit to the command injoyned, we muſt ſubmit to the penalty inflicted. Thus did the Apoſtles of *Chriſt*; and thus muſt we.

Q. *What if the King be a Tyrant, or perſecutor of the Orthodox Faith?*

A. Yet we muſt ſubmit, as is preſcribed. After this manner the Apoſtles and their Scholars, ſubmitted to *Nero*, *Domitian*, *Julian*, &c.

Q. *What is due to the King by the Law of God?*

A. Subjection, Reverence, Tribute, Cuſtome, Fear and Honour. And no humane Law can take theſe, or any of theſe from him, ſince *the divine Law is the Supreme Law*: and every Law is void, as ſoon as made, that is contrary to this Law. And hence it is, that we are commanded to obey Princes *for the Lords ſake*, *for Conſcience ſake*, and *upon pain of Damnation*.

Q. *Why is God ſo careful of Kings?*

A. 1. Becauſe they are his Subſtitutes, and repreſent his Majeſty. 2. Becauſe they are *Gods Anointed*. 3. Becauſe in diſpoſing Favours, and diſpenſing Juſtice, they cannot but draw much envy upon themſelves 4. Becauſe the King is *worth ten thouſand of* the beſt of *us*. And yet when the people ſpake this of *David*, there were brave men among them, *viz. Ittai* the *Gittite*, and *Joab* and *Abiſhai*, *Davids* own Siſters ſons; men of great birth and power, eminent for vertue, and the chief Commanders of his hoſt.

Q. *How ought we to* honour our parents?

A. By loving, reverencing, and ſuccouring

R. Quan-

R. Quando non poſſumus legibus latis ſubmittere, pœnam illatam patienter ſufferre debemus. Sic Chriſti Apoſtoli, ſic etiam nos.

Q. Quid ſi Rex ſit Tyrannus, aut perſecutor fidei Orthodoxæ?

R. * Tamen illi parendum, ut ſcriptum eſt. Hunc in modum Apoſtoli & eorum diſcipuli ſubditi ſunt Neroni, Domitiano, Juliano, &c.

Q. Lege divina quid *Regi* debitum?

R. ϛ Subjectio, reverentia, *a* tributum, vectigal, *b* timor, *c* honor. Neque lex ulla humana hæc aut ex his unum abalienare poteſt. Quoniam lex divina, lex ſuprema; & lex omnis, quam primum lata eſt, ſi huic repugnet, ineffica̅x eſt. Hinc eſt quod tenemur Principibus obedire propter *d* Dominum, propter *e* conſcientiam, ſub *f* pœnâ condemnationis.

Q. Quare Deus videtur tam ſollicitus de Regibus.

R. 1. Quia à *g* Deo ordinati ſunt & illius imaginem gerunt 2. *h* quia Chriſti ſunt Domini. 3. quia *i* in conferendis honoribus, & juſtitiâ diſtribuendâ non poſſunt non ſibi multorum invidiam comparare. 4 Quia Rex *k* potior eſt decem mille ſubditorum ſuorum, etiam optimorum. Erant tamen, cum hoc de Davide dictum eſt, inter populum multi viri inclyti, *viz. l* Itthaius Gitthæus, *m* Joabus & Abiſchaius filii ſororis Davidis; viri optime nati, dynaſtæ, virtute clari, & primarii ordinis inter milites.

Q. Quomodo Parentes honorandi?

R. Amando reverendo, ac illorum neceſſi-

* *Magiſtratibus ex animo deferendus eſt honor, etiam tyrannis. Beza in Act. 23.*

ϛ *Ro. 13. 1*

a Ib. v. 6, 7.

b Prov. 24. 21.

c 1 Pet. 2. 17.

d 1 Pet. 2. 13.

e Ro. 13. 5

f Ib. v. 2.

g 2 Chr. 9. 8.

h Thren. 4. 20.

i 1 Pet. 2. 14.

k 2 Sam. 18. 3.

l Ib. v. 2.

m 1 Chro. 2. 16.

n 2 Sam. 18. 2.

them

them in their neceſſities, ſince under God they are the Authors of our being, and breeding, and preſervation; not becauſe we have need of them, but becauſe they are our Parents. *Honour* THY FATHER, not becauſe he is great, or rich; but becauſe he is *thine*. Thus *Solomon*, though a mighty Monarch, 1. roſe up to meet *Bathſheba his Mother*, and 2. *bowed himſelf unto her*, and 3. *cauſed a ſeat to be ſet for her*, and 4. *placed her on his right hand*. *S. Pauls* advice therefore is, that *we learn to ſhew piety at home, and to requite our Parents*; and his charge is, that *Children obey their Parents in all things*. And reaſon good, *for theſe duties are well pleaſing unto the Lord*.

Q. How ought we to honour our Maſters?

A. By obeying them in all things; not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God.

Q. The Scriptures are very mindful of the duty of Children and Servants, but are they ſilent of Parents and Maſters?

A. They are not. Of Parents and Maſters in general they ſay thus; *He that provides not for his own, is worſe then an Infidel*. And in particular to each of them thus: *Ye Fathers, provoke not your Children to wrath; but bring them up in the nurture and admonition of the Lord. Ye Maſters, give unto your* Servants *that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven.*

Q. What ſaith the Scripture concerning ſpiritual Paſtors and Maſters?

A. It calls them *the Salt of the earth, the light of the word; the Angels of God; the Miniſters of Chriſt, and Stewards of the myſteries of God; Fathers in Chriſt*; and *Labourers together*

ratibus

tatibus ſuppetias ferendo. Quia Deus per hos nobis largitur vitam, victum,& vitæ conſervationem.Non quia nobis ſunt uſui, ſed quia parentes noſtri ſunt. Honora patrem, non quòd vir ſummus aut ditiſsimus eſt, ſed quòd tuus eſt. Sic *o* Solomon etiamſi Monarcha invictiſſimus, 1 aſſurexit ut obviam iret Bathſhebæ illius matri, 2. incurvavit ſe coram eâ, 3. Solium ei apponi juſsit, 4. collocavit eam ad dexteram ſuam. Conſilium itaq; *Divi Pauli* hoc eſt , *p* ut diſcamus priùs in propriam domum pietatem exercere & parentibus retribuere, & illius mandatum hoc eſt, quod filii in omnibus parentibus obedirent. *Ratio* eſt, quod *r* hoc Domino complacitum eſt.

o 1 *Reg.*2. 19.

p 1 *Tim.* 5.4.

*q Col.*3. 20.

r Ib.&

Q. *Quomodo* Domini noſtri ſunt honorandi?

R. *ſ* Auſcultando eis in omnibus, non aſſentiunculis tanquam ſupparaſitantes, ſed in ſimplicitate cordis tanquam Deum timentes.

1 *Tim.*5.4

*ſ Col.*3. 22.

Q. Scripturæ videntur admodum memores officii filliorum ac ſervorum. Num vero ſilent de officiis parentum ac *Dominorum?*

R. Non. De parentibus & dominis ita loquuntur generaliter,quod *t* ſi quis ſuis non provident, infideli deterior. *Particulariter* autem utrique ſic, *u* Vos patres ne provocate liberos veſtros ad iram, ſed nutrite eos in diſciplinâ & admonitione Domini. * Vos domini, jus & æquum ſervis præſtate, ut quis ſciatis vos quoque habere *Dominum* in cælis.

t 1 *Tim.* 5.8.

*u Eph.*6.4.

* *Col.*4.1.

*x Mat.*5.

Q. Quid præcipit Scriptura de paſtoribus Spiritualibus & magiſtris?

y Ib.v. 14.

*z Mal.*2.7

R. Hos vocat *x* ſal terræ, *y* mundi lumen, Angelos Dei, *a* Chriſti miniſtros, myſteriorum Dei diſpenſatores, *b* patres in Chriſto, *c* Dei adminiſtros. *P*opulum autem, Dei agricultu-

a 1 *Cor.* 4.1.

*b Ib.v.*15.

c 1 *Cor.* 3.9.

with

with God. And the people are *Gods husbandry*, whereon they are to ſpend their labour.

Q. What requital are we to make them for theſe their pains?

A. Let him that is taught in the word, miniſter unto him that teacheth, in all good things. For AS THEY THAT WAIT UPON THE ALTAR, *are partakers with the Altar*; EVEN SO HATH THE LORD *alſo* ORDAINED, *that they which preach the Goſpel, ſhould live of the Goſpel.* Beſides St. *Paul* commands us to *Remember our guids, who have ſpoken unto us the word of God, whoſe faith he enjoyns us to follow*: as alſo to *Obey them, and ſubmit our ſelves unto them, for they watch for our ſouls.* And again; *Let thoſe Presbyters*, or Elders, *that rule well, be counted worthy of double honour*; *eſpecially they, who labour in the word and doctrine.*

Q. What ſaith the Scripture generally of our betters?

A. We muſt reverence them, and *riſe up to the hoary headed.* We muſt *intreat the elder men as Fathers, the elder women as Mothers, and Honour Widows, that are Widows indeed.* We have *Moſes for an example*, who *did obeyſance to Jethro his wives Father.*

Q. How comes it to paſs, that Father *and* Mother *are named, but not the King, nor any of the reſt?*

A. Becauſe in the *Father* and *Mother* there is 1. Age, 2. *P*lace, and 3. Wiſdom to inſtruct, and 4. Power to command and controul. In them God at firſt ſetled all that power, which ſince is derived from them to our Governours, according to their ſeveral places and degrees.

ram

ram, cui hilaborem ſuum impendere debent.

Q. Quid illis retribuendum pro tantis laboribus?

R. *e* Communicet ille qui inſtituitur in ſermone, cum illo qui illum inſtituit, omnia bona. Namut *f* hi qui altari aſsident, cum altari participant: ita conſtituit Dominus ut qui evangelium annuntiant, ex evangelio vivant. Præterea Sanctus *Paulus* nos jubet *g* memores eſſe ductorum noſtrorum, qui loquuti ſunt nobis Dei ſermonem quorum fidem imitari debemus, *h* & etiam ut his obediamus & obſecundemus, quoniam excubias agunt pro animabus noſtris. Iterumque *i* Presbyteri illi aut ſeniores qui bene præſunt, duplici honore digni habentor, preſertim hi qui laborant in ſermone ac doctrinâ.

e Gal. 6.6.
f 1 *Cor.* 9. 13.
g Heb. 13.7.
h Ib. v. 17.
i 1 *Tim.* 5.17.

Q. Quid dicit Scriptura generaliter de majoribus noſtris?

R. *k* Illos oportet revereri, & coram capite cano aſſurgere. *l* Seniores decet hortari tanquam patres, mulieres autem natu grandiores, tanquam matres; *m* Honorare viduas quæ verè viduæ ſunt. Exemplum habemus in Moyſe, *n* qui coram Jethro ſocero ſuo in genua procidit.

k Levit. 19.32.
l 1 *Tim.* 5.1,2.
m Ib. v. 3.
n Ex. 18.7

Q. Qui fit quod patres & matres nominantur, non autem Rex aut alius quiſpiam?

R. *Q*uoniam in patre & matre primo anni erant, 2. locus, 3. ſcientia ad docendum, ac 4. jus imperii & compulſionis. In his primario Deus fundarit, eam omnem poteſtatem, quæ poſt delata eſt ad gubernatores noſtros, ordine vel gradu diſtinctos.

Q. Which

Q. Which is the ſixth Commandment?

A. Thou ſhalt do no murder. Wherein not onely actual murder, but the reſolution or deſire to do it, is condemned. Yea all cauſeleſs and unbridled anger is forbidden: for our Saviour ſaith, that *Whoſoever is angry with his brother without cauſe, ſhall be in danger of judgement.* And ſo S. *John*, *Whoſoever hateth his brother is a Murderer.* The unjuſt judge alſo is in the ſame Predicament; for *Curſed is he that takes a reward*, or bribe, *to ſlay an innocent Perſon.*

Q. The ſeventh Commandment?

A. Thou ſhalt not commit adultery.

In which words not only the act, but all inordinate affections and deſires, or any thing tending thereto, is forbidden. For *S. Paul* forbids *Chambering and wantonneſs.* And our Saviour profeſſeth, that *whoſoever looketh on a Woman to luſt after her, hath committed adultery with her already in his heart.*

Q. The eighth Commandment?

A. Thou ſhalt not ſteal. Wherein not onely theft, but *oppreſſion*, *extortion*, and *couſenage* are forbidden. And to this Commandment, I conceive belongs that curſe, *Deut.* 27.17. *Curſed is he that removeth away the mark of his neighbours lands*, either by Meere-ſtones, Evidences, Records, or the like; for this is *couſenage* at the leaſt.

Q. The ninth Commandment?

A. Thou ſhall not bear falſe witneſs againſt thy neighbour. In judgement we may not, without queſtion. Indeed in our ordinary communication it is dangerous for any man to ſcandalize, or ſlander his neighbour. They that

Q. Quod

Q. Quod eſt mandatum ſextum?

R. Non occides: quo non ſolum homicidium actuale, ſed reſolutio aut animi propenſitas ad illud patrandum condemnatur, imo omnis temeraria aut ineffrænata ira interdicta eſt. *o* Quicunq; inquit ſalvator noſter, iraſcitur fratri ſuo temerè in periculò verſabitur apud Judicem. Et Sanctus *Johannes*, *p* Quicunque fratrem ſuum oderit, homicida eſt. Judex etiam iniquus eodem verſatur in periculo. Quoniam *q* Maledictus eſt qui pretium accipit, aut munus ad innocuum cæde percutiendum.

o Math. 5. 22.
p 1 Joh. 3. 15.
q Deut. 27.25.

Q. Mandatum ſeptimum?

R. Non Mæchabere. Quibus verbis non ſolum damnatur factum; ſed & omnes amores & illicitæ concupiſcentiæ, aut horum illecebræ damnantur. Interdixit Sanctus *Paulus* *r* cubilibus & impudicitiæ viis. Et Salvator noſter affirmat, quod *s* quicunque mulierem intuetur ut eam concupiſcat, eam jam in corde ſuo inceſtavit.

r Rom. 13. 13.
s Math. 5. 28.

Q. Mandatum octavum?

R. Non furtum facies. Quo præcepto non tantum ipſum furtum, ſed omnis *t* oppreſsio, *u* extortio, * fraudulentia interdicuntur. Huic etiam precepto videtur illud maledictum pertinere, *Deut.* 27.17. Maledictus qui removet terminum proximi ſui, ſive notetur per lapides terminales, teſtimonia, libellos conſcriptos, aut per his ſimilia.

t Lev. 25. 39, 46.
u 1 Cor. 6. 10.
* 1 Theſs. 4. 6.

Q. Mandatum nonum?

R. Non dices falſum teſtimonium contra Proximum tuum. In litigiis procul dubio fieri non debet: in colloquiis familiaribus periculoſum eſt cuiquam proximum calumniari, aut huic obloqui. Talibus locus nullus apud

do ſo, ſhall have no place in the Kingdom of God, 1 *Cor* 6. 10. Neither may we *lye*; ſince the Lord will deſtroy him that doth ſo. To this command belong thoſe two imprecations; *Curſed is he that letteth in judgement the right of a ſtranger, of the Fatherleſs and Widow.* And, *Curſed is he, that ſmiteth his neighbour ſecretly.*

Q. Who is my Neighbour?

A. Not onely thoſe that are of our Kindred, or ſuch as are neer us by acquaintance, or habitation, or Countrey: but even thoſe, that are of another Nation and Religion: as our Saviour manifeſts in his Parable of the *Jew* and *Samaritan.* S. *Luc.* 10. 30, *&c.*

Q. We are now come to the laſt tell me that.

A. Thou ſhalt not covet thy neighbours houſe, &c. This laſt takes away all evaſion from thoſe, who conceive onely actual adultery and actual theft to be ſin. For if ſin be a breach of Gods Law; then is it ſin to covet, or luſt after that which is none of mine. Thus this precept teacheth us to reſiſt all evil motions, and to root out all luſts and covetous deſires, that ſo they may never break forth into Rebellion againſt God; and bring the ſecond death upon us.

Q. Art thou able to keep theſe Commandments?

A. Of my ſelf I am not, but *I can do all things in God that ſtrengtheneth me.* We are taught therefore at the end of each Commandment, to call upon the Lord by prayer, *Lord have mercy upon us, and encline our hearts to keep this Law.* And after the laſt Commandment, *Lord have mercy upon us, and write all*

regnu m

regnum Dei. 1 *Cor.* 6. 10. Neque mentiri debemus; x Mendaces enim Deus perdet. Huc pertinent duæ istæ maledictiones, y Maledictus qui pervertit jus peregrini, pupilli, aut viduæ, & z Maledictus qui proximum suum clam cædit.

x Psal 5. 6.
y Deut. 27. 19.
z Ib. v. 24.

Q. Quis mihi proximus?

R. Non illi solum qui consanguinei sunt, aut proximi familiaritatis frequentiâ, aut habitatione, aut natione: Sed ii etiam qui sunt alius gentis aut religionis. Prout declarat nobis Salvator noster in parabolâ Judæi & Samaritani, *Luc.* 10. 30.

Q. Ad ultimum jam deventum est, illud repete.

R. Non concupisces domum proximi tui, &c. Hoc ultimum omnes eos evincit, qui opinantur nullum esse homicidium, aut furtum præter id quod actuale est. Nam si peccatum sit legis transgressio, tum peccatum est velle aut concupiscere id quod meum non est. Hoc præceptum itaque nos docet omnibus peccati principiis obstare, omnes libidines, & cupidines sordidas eradicare: Ne apostasiam a Deo causent, & nobis mortem secundam inferant.

Q. Num potis es hæc mandata ad amussim observare?

R. Viribus meis nil possum, a at per Deum, qui me corroborat, omnia valeo. Edocti itaq; sumus sub finem cujuslibet mandati dicere, Domine miserere nostri, & dirige corda nostra ad servandam hanc legem. Et recitato ultimo, Domine miserere nostri, & quæsumus

a Phil 4. 13.

these thy Laws in our hearts we beſeech thee. And I am taught *at all times to call for his ſpecial grace by diligent prayer*, that I may walk in his Commandments.

Q. *What prayer doſt thou chiefly uſe?*

A. *The Lords Prayer.*

Q. *Why is it called ſo?*

A. Becauſe our Lord *Jeſus Chriſt* made it, and commanded his Diſciples to make uſe of it, in theſe words, *When ye pray, ſay*, OUR FATHER, &c. Our Church therefore *When*, as often as *we pray*, in publick, commands to uſe this prayer. And we do ſo in the *beginning*, of our firſt and ſecond Service; that ſo *laying this for a foundation, we may juſtly proceed to our enſuing requeſts.*

Q. *Why ſo?*

A. 1. In obedience to our Saviours injunction. 2. Becauſe it is ſo abſolute a prayer, that it comprehends briefly, all what we may or ought to pray for. 3. Becauſe, *it fully perfecteth, whatſoever may be defective in the reſt.* And 4. It is obſerved, that *Tertullian* and S. *Auſtin* term it *Orationem legitimam, the prayer which Chriſts own Law hath tyed his Church to uſe in the ſame preſcript form of words, wherewith he himſelf did deliver it.*

Beſides it is called *the ordinary*, or uſual *prayer*, becauſe it is uſed in all the Churches of the Saints. And *our dayly prayer*, becauſe Chriſt hath taught us to uſe it every day, by commanding us to pray for *our dayly Bread this day*: that ſo praying but for *this day*, we may be bound to make uſe of this prayer *every day.*

haſce omnes leges tuas cordibus noſtris inſcribas. Inſtructus etiam ſum *b* ardentiſſimis precibus ſemper propter illius gratiam ſingularem cum illo contenderem, ut in illius præceptis ambularem. *Catechiſmus in Liturg. Angl.*

Q. Quâ oratione uteris præcipue?

R. Oratione Dominicâ.

Q. Quare vocatur oratio Dominica?

R. Quia Dominus noſter Jeſus Chriſtus eam compoſuit, docuitque diſcipulos ſuos orare in his verbis: *c* quando oratis, dicite, Pater noſter qui es in cœlis, &c. Ordinavit itaque Eccleſia quoties publicè Deum poſcimus, quod hanc precationem oremus, *d* quod facimus in officii primi & ſecundi principio; ut hoc jacto fundamento, juſta methodo ad reliqua deſideria noſtra proſequenda perveniamus.

c Luk. 11. 2.

d *Præmiſſâ legitimâ & ordinariâ oratione quaſi fundamento, accedentium jus eſt deſideriorũ.* *Tertul. de Orat. c. 9.*

Q. Cur ita?

R. 1. Ut Obedientiam præſtem Salvatoris noſtri mandato. 2. Videtur oratio tam perfecta, quod in ſe breviter contineat omnia, pro quibus petere poſſumus aut debemus. 3. e Supplementum eſt eorum quæ in cæteris deſunt. 4. Obſervatum eſt, quod *f Tertullianus* & Sanctus *Auguſtinus* eam vocent orationem legitimam, eandem orationem quæ Chriſtus mandavit Eccleſiæ ut in his verbis uteretur, quibus ipſe tradidit. Porrò vocatur *g* ordinaria ac uſitata: quia in omnibus ſanctorum Eccleſiis uſurpatur. Et * oratio quotidiana, quia nos docuit Chriſtus eâ uti aſſiduè, cum voluit nos petere panem noſtrum quotidianum. Sic ut pro uno die tantum petentes, obligemur ad quotidianam hujus orationis repetitionem.

e *Hooker. Eccleſ. Pol. l. 5. Sect. 35.*

f *Ib.*

g *Tertul de Orat. c. 9.*

* *Oratio quotidiana fidelium. Aug. Enchirid. c. 17.*

Q. Repeat the whole prayer.

A. Our Father which art in Heaven, &c. This prayer consists of a Preface, seven Petitions, and the reason why we beg these things at his hand.

Q. Which call you the Preface?

A. Our Father which art in Heaven: Herein we manifest, whom we pray to; *viz* to that holy, blessed, and glorious Trinity, the Father the Son and the Holy Ghost. As these three persons are but *one God*, and *one Lord*, so they are in respect of us, but *one Father*. Each person hath an equal interest in our Creation, preservation, and Regeneration. Hence is it, that as we are created by the Father, the Son, and the Holy Ghost, so are we Baptized in the Name of the Father, the Son, and the holy Ghost. As we are Baptized, so we believe, and as we believe, so we pray; in whom we believe, to them we pray.

Q. Is not God every where, that we say, which art in Heaven?

A. Every where he is without question, by his *Essence*; since *In him we live, we move, and have our being*: but in the souls of the faithful he is by his *Grace*, and in *Heaven* by his *Glory*. Hence is the *earth* called his *Foot-stool*, and *Heaven* his *Throne*. We confine him not to *Heaven*, but we name *Heaven*, as the place where his Glory is most eminent, where our Saviour is said to sit at his right hand, the Angels to attend him, and the souls of the Saints departed have the fruition of Joy and Glory.

Q. Why begin we our prayers so?

Q. Re-

Q. Repete totam orationem.

R. Pater noſter qui es in Cœlis, &c. Hæc oratio conſtat è præfatione, *h* Septem petitionibus, & ratione cur ab eo hæc petimus.

h Hooker Eccleſ. Pol. l. 5. Sect. 35. Septem petitiones continere Dominica videtur oratio. Aug. Enchirid. c. 115. & de Ser. Dom. in Monte. l. 2.

Q. Quam vocas præfationem?

R. Pater noſter qui es in cœlis. Quâ manifeſtum facimus, cui ſupplicamus, viz. Sanctæ, beatæ & glorioſæ Trinitati, Patri, filio & ſpiritui ſancto. Et ſicut hæ tres perſonæ, unus Deus, unus Dominus, ſic reſpectu noſtrûm, unus Pater. Quilibet perſona idem ſibi jus vendicat in creatione, preſervatione, regeneratione. Exinde eſt, quòd prout facti ſumus à patre, filio & Spiritu Sancto: Sic baptizati ſumus in nomine patris, filii & Spiritus Sancti. Prout Baptizati ſumus, ſic credimus; ut credimus ſic oramus. Quibus credimus, iis ſupplicamus.

Q. An non Deus ubiq; eſt? quòd dicimus, qui in cœlis es.

R. Sine dubio ubiq; eſt *i* in ſuo eſſe, quoniam in ipſo vivimus, movemur, & ſumus. Sed in fidelium animabus per gratiam habitat, in cœlo autem per gloriam: Hinc *k* terra vocatur ſcabellum pedum ſuorum, & cœlum illius ſolium. Illum non Cœlo circumſcribimus, ſed cœlum nominamus propter eminentiam illius gloriæ in iſto loco: Ubi Salvator noſter dicitur ad dexteram illius ſedere, angelos ei miniſtrare, & juſtorum animas ſeparatas gaudio & æternâ ſuâ gloriâ.

i Act. 17. 28.

k Iſ. 66. 1.

Q. Quare ſic exordimur petitiones noſtras?

A. 1. To put us in mind, that our pedegree is from *Heauen.* 2. That we may take care to behaue our ſelues as the Children of ſuch a *Father*, And 3. That the inheritance we hope for, is in *Heaven.* We are not therefore to ſet our mindes upon earthly, but heavenly things.

Q. Who may pray thus?

A. None but thoſe that are Baptized. In the primitive Church the *Catechumeni*, ſuch as were prepared for Baptiſm, learned it for an Inſtruction, or preparation; but they might not uſe it as a prayer, till they were Baptized. Immediately after Baptiſm they did, and ſo do we.

The Heathen cannot ſay *Our Father*; Our Creator, Our Lord they may. The *Jews* as *Jews*, were never taught to ſay, *Our Father*: this prayer is peculiar to Chriſtians; *Our Father he is by grace*, and we his ſons by the ſame grace. God make us his ſons in glory.

Q. Which is the firſt Petition?

A. Hallowed be thy name: wherein we deſire not, that his *Name* may be made *Holy*: we know it is ſo, and it cannot be otherwiſe. But our prayer is, that his *Name* and his word, may be uſed and mentioned by us holily; that in all our actions we may honour *Our Father*, and the ſtock we come of, and that we may ever ſeek his honour and glory, and not our own. That as we bear his *Name*, ſo we may behave our ſelves as beſeemes his *Name*, and good Chriſtians; not onely by worſhipping him at the Church, but by our dayly and hourly converſation in all places.

R. Primum in memoriam revocare, quod parentibus prognati ſumus cæleſtibus. 2. ut ſedulo enitemur ita nos gerere, quaſi dignos tali patre. 3. Quia hæreditas quam expectamus in Cœlis eſt, non itaque terrena quærere debemus, ſed cæleſtia.

Q. Qui hâc orandi formulâ uti poſſunt?

R. Non niſi Baptizati in Eccleſiâ *l* catechumeni *i.e.* qui ad Baptiſmum præparati ſunt, didicerunt eam per modum Inſtitutionis aut præparationis: nunquam autem permiſſi ſunt eam per modum orationis repetere, donec ad Baptiſmum admiſſi. Poſt ſuſceptum baptiſmum eam uſurpabant, ſic & nos. Infideles non poſſunt dicere *P*ater noſter, Creator noſter, Dominus noſter dicere poſſunt. Judæi nunquam edocti ſunt dicere Pater noſter. Hæc oratio Chriſtianis peculiaris videtur. Pater noſter eſt ex gratiâ, & per eandem gratiam nos filii ejus ſumus. Deus idem nobis largiatur ut ſimus etiam filii gloriæ.

l Quomodo dicunt, Pater noſter, qui nondum nati ſunt (ſcilicet per Baptiſmum?) ed. Aug. de Symbolo ad Catechum. l. 1. c. 6. & quinquag. homil. 42.

Q. Quæ prima eſt petitio?

R. Sanctificetur nomen tuum. Quâ non petimus quòd nomen illius fiat Sanctum; hoc enim *m* novimus ita eſſe, neq; aliter fieri queat; At petitio noſtra eſt ut illius nomen & verbum non ſine reverentiâ à nobis uſurpetur, aut moretur. Quod in omnibus actionibus noſtris patrem noſtrum glorificemus, & genus unde orti ſumus; & illius nominis, non noſtri gloriam ſemper quæramus: Et ut ab illo denominati ſumus, gerere nos dignos tanto nomine, & tanquam veros Chriſtianos, non publicè tantum illum adorando, ſed undiq; in quotidianâ vitæ noſtræ conſuetudine.

Conſule & ab. Albaſpin. Obſervat. l. 1. c. 19.

m Pſal. 99. 3.

Q. The

Q. The ſecond Petition?

A. *Thy Kingdom come*: his *Kingdom* of grace, and his *Kingdom* of glory. That his *Kingdom of grace*, which is his Church, may ſo ſpread over the face of the whole earth, that his word may be preached, and believed, and obeyed in all Nations whatſoever. That his word may bear ſuch ſway in our hearts, that the Kingdom of ſin and *Satan* being vanquiſhed, we may behave our ſelves as the ſincere Subjects of ſuch a King, that ſo his *Kingdom of glory* may be repleniſhed in due ſeaſon.

Q. The third Petition.

A. *Thy will be done in earth as it is in Heaven.* That with our Saviour each Chriſtians prayer may be, *not my will, but thy will be done*, not only in Peace, plenty and proſperity, but in war, in wants and perſecution. His *revealed will* is the rule, whereby all our actions muſt be guided. Our prayer is therefore, that we his ſervants may be diligent to perform this his will on earth, as the Angels are diligent to do it in heaven. That we may liſten to him, and be obſequious to his will, as they are. That there may not be any diſſenſion between our earthly and heavenly parts: but that the fleſh being ſubject to the ſpirit, both may ſincerely ſubmit to his will, and do it to the uttermoſt of their power. This is the direct way to his Kingdom of glory.

Q. The fourth Petition.

A. *Give us this day our dayly bread.* In this petition we *pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies.* This (as the learned obſerve) is intimated unto us, by this word ἐπιούσιον; which

Q. Quæ

Q. Quæ ſecunda eſt petitio?

R. Adveniat regnum tuum. Regnum gratiæ, & Gloriæ. Quod regnum gratiæ, viz. Eccleſia extendat ſe per totum terrarum orbem; quod Evangelium illius omni nationi prædicetur, & ab omnibus credatur, quicunq; eiq; obſequelam præbeant. Ut illius verbum ita corda noſtra gubernet, quod Satanæ ac Peccati imperio debellato nos geramus tanquam fideles hujus regis ſubditos, & ita gloriæ illius regnum opportunè impleatur.

Q. Quæ tertia eſt petitio?

R. Fiat voluntas tua in terris, ſicut & in Cœlis. Ut cum Servatore noſtro quilibet fidelis oret, *n* non mea, ſed tua voluntas fiat, non modo dum res tranquillæ, plenæ, proſperæ; ſed etiam dum periculoſæ, egenæ, adverſæ. Voluntas illius revelata norma eſt, cui omnes actiones noſtræ conformes eſſe debent. Deſiderium itaq; noſtrum eſt, ut nos illius ſervi diligentes ſimus ad perficiendum illius voluntatem in terris, prout Angeli in cælis. Ut huic auſcultemus, & illius imperio obſequamur, ſicut illi. Ut nullum ſit litigium inter membra noſtra carnalia & ſpiritualia: Sed ut carne per ſpiritum ſubacta, utrunque illius voluntati ſincerè ſubmittant, & pro virili faciant. Et hæc videtur via recta ad regnum ſuæ gloriæ. *n* Luc. 22. 24.

Q. Petitio quarta?

R. Da nobis panem noſtrum quotidianum. In hac petitione Deum rogamus pro omnibus neceſſariis tam ad corporis quam animæ ſalutem. Hoc *p* (ut obſervârunt docti) nobis infinuatur per verbum ἐπιούσιον, quod non ſignifies *o Catechiſmus in Libus turg. Angl.* *p Hieron. in Mat. 6.*

ſignifies not onely *daily, but ſuper ſubſtantial*; that ſo we might not onely remember our bodily food, but that we might have a ſpecial eye upon the food of our ſouls, that bread of life, the bleſſed Sacrament of *Chriſts* body and blood which was *daily received* in the primitive Church by the firſt Chriſtians.

Q. *The fifth Petition.*

A. *And forgive us our treſpaſſes; as we forgive them that treſpaſs againſt us.* Herein we make confeſſion, that we have *treſpaſſed* againſt God and his word; we entreat him therefore, againſt whom we ſin, to forgive us our ſins.

Q. *Can God only forgive ſin?*

A. God only *powerfully*, but the Prieſt *miniſterially*. God hath *power* in himſelf and of himſelf to forgive ſins: but the Prieſt hath onely a *delegated power*, neither in, nor of himſelf, but from God, who gave this Commiſſion to his Apoſtles, & in them to their ſucceſſours; *Receive* (ſaith he) *the Holy Ghoſt; whoſoever ſins ye forgive, they are forgiven, &c. Chriſt* gave them the Holy Ghoſt, that by his power they might remit, and retain ſins.

Q. *Do Prieſts forgive ſins abſolutely?*

A. No, but conditionally, as God doth; if the perſon confeſſing *truly repent, and unfeignedly believe the holy Goſpel.* God you ſee, forgives but upon condition; we beg pardon but upon condition, that God would deal with us, as we deal with our Neighbours; that he would *forgive us, as we forgive them that treſpaſs againſt us.*

Q. *Muſt we then expect no pardon, but upon this condition?*

ſolum

ſolum ſignificat quotidianum, ſed ſuperſubſtantiale quid. *q* Quo non tantum memores ſimus victus noſtri corporei, ſed ut reſpicere-mus animarum cibum, panem vivum, Sacramentum corporis & ſanguinis Chriſti, *r* quod à Chriſtianis primitivis in Eccleſiâ primitivâ quotidie receptum eſt.

Q. Petitio quintâ ?

R. Et remitte nobis debita noſtra; ſicut & nos remittimus debitoribus noſtris. In hâc confitemur nos eſſe peccatores contra Deum & illius mandata. Illum itaq; rogamus in cuius conſpectu peccavimus, ut nobis peccata noſtra condonet.

Q. Num Deus ſolùm remittit peccata ?

R. Deus ſolùm abſolutâ & plenâ poteſtate, Miniſter autem virtute officii. Deus poteſtatem habet in ſe & de ſe peccati condonandi. Miniſter autem poteſtatem habet tantum ordinatam, non in vel de ſe, ſed à Deo, qui hanc poteſtatem dedit Apoſtolis ſuis & illorum Succeſſoribus. *s* Accipite inquit, ſpiritum Sanctum, & quorum remiſeritis peccata, eis remittuntur, &c. Chriſtus illis Spiritum Sanctum dedit, ut illius virtute peccata remitterent aut retinerent.

Q. Num Miniſtri abſolute peccata remittunt?

R. Minime: ſed ut ipſe Deus ſub conditione. Si *t* confitentes verè panituerint, ut ſacro Sancto Dei Evangelio non fictè crediderint. Deus ut vides, condonat, at ſub lege. Veniam rogamus, ſed eâ lege, quòd Deus idem tibi, quod tu proximo feceris: Ut nobis remitteret debita noſtra, quia nos remittimus debitoribus noſtris.

Q. An remiſſio nulla eſt expectanda ſine hâc lege?

A. We

q Spirituaſtus enim panis noſter eſt, &c.

r Euchariſtiam quotidiè ad cibum ſalutis accipimus.

Cypr. de Orat. dominn.48. Aug. de Ser. Dom. in Monte. l.2.

s Joh. 20. 23.

t Liturg. Angl.in abſolutione

A. We may not. Our Saviour ſaith ſo; *Unleſs ye* FORGIVE ONE ANOTHER FROM THE HEART, *your heavenly Father will not forgive you.* That is, unleſs ye be ready to forgive your treſpaſſers, when they crave pardon of you, look for no pardon at my Fathers hands, when ye beg forgiveneſs of him: *for the ſame meaſure ye mete, it ſhall be meaſured to you again.*

Q. The ſixth Petition.

A. *And lead us not into temptation.*

Q. Can God tempt us?

A. He cannot; the Scripture is plain. *Let no man ſay, when he is tempted, I am tempted of God: for God cannot be tempted with evil,* NEITHER TEMPTETH HE ANY MAN. *But every man is tempted, when he is drawn away of his own luſt, and entiſed.*

Q. Cannot God be the author of ſin?

A. He cannot: for *He hath no pleaſure in wickedneſs*: but *the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhor.* It is therefore accounted *moſt deteſtable ſacrilege, to make God the author of ſin.*

Q. What pray we againſt in this Petition?

A. Againſt Gods heavy wrath and cenſure; namely, that he would not puniſh one ſin with another: For the later ſin is oft times a puniſhment of the former: as *Judas* his murthering himſelf, was a puniſhment of his treaſon. We beſeech God therefore, as our Forefathers had wont to ſpeak, *not to ſuffer us to be led into temptation,* much leſs to

R. Nequaquam. Servator enim noſter inquit, *u* Niſi remiſeritis quilibet ſuo fratri ex animo, Pater veſter cœleſtis vobis errores veſtros non remiſerit i.e. * niſi proclives ſitis ad remiſſionem debitorum veſtrorum, cum veniam precantur, ne expectetis à Patre meo, *x* cum ab illo veniam rogaturi eſtis. *x* Eâdem menſura quâ metimini, vobis contra metietur.

u Math. 18.35. * *Augſt. Enchirid.* ad c.73.74. *x* Luc.6. 38. *y* Jacob.1. 13.14. *z* Pſal.5.4. *a* Pſ. 11. 6.

Q. Petitio ſexta?

R. Et ne nos inducas in tentationem.

Q. Num Deus nos tentat?

R. Non poſſibile eſt. Aperte enim loquitur Scriptura, *y* Nemo dicat, quando tentatur, A Deo tentor. Nam Deus non tentatur à malo, neq; quenquam tentat, ſed unuſquiſq; tentatur, dum à propriis cupiditatibus abſtrahitur aut inescatur.

Q. An non Deus peccati Author eſſe poſſit?

R. Non poteſt. *z* Non enim delectatur improbitate, ſed *a* improbos & violentiæ amantes odit illius animus. *b* Habetur itaq; *c* pro ſacrilegio execrabili, Deum dicere peccati authorem.

Q. Quid mali deprecamur in hâc petitione?

R. Iram Dei gravem ac judicium deprecamur, nimirum, ut peccata noſtra non per peccata ulciſcatur: quoniam ſæpenumero videmus peccatum poſterius eſſe prioris ultionem. Prout in Judâ, qui propter perfidiam erga Dominum, ſui-ipſius interfectione punitur. Deum ergo rogamus, prout patres loquuti ſunt, ne nos patiatur in tentationem

Deus mali aliquid non poteſt velle. Aug. Ep. 180. *b Illo ſacrilegio, quo ſtatuitur Deum eſſe peccati authorem, mihi deteſtabilius nihil occurrit. Aug. de Ord. l.*2. *c.*7. *e Et ne nos patiaris induci, &c. Cypr. de Orat. Dom. n.*69. *Ne nos inducas, &c. id eſt, Ne patiaris nos induci. Tertul. de Orat c.*8. *Aug. de Ser. Dom. in Monte, l.*2.

be overcome thereby. Since the withdrawing of his grace, is, as it were, a *leading* or letting *us into temptation*: so prone we are to sin, if God withhold us not.

Q. Which is the last Petition?

A. *But deliver us from evil.* In the two former Petitions we entreated for pardon for our former sins, and to be preserved from future sins: but here we beseech God to *deliver us from the evil* of punishment, both in this life, and in the life to come; as also from that fierce executioner of Gods vengeance the Devil.

Q. Why do we beg all this at Gods hands?

A. 1. Because he is *Our Father*: most fit therefore, that we repair to him for help and succour. 2. Because he is all-sufficient, *Almighty*: or, as it is added in S. *Matthew, For thine is the Kingdom, power and glory, for ever and ever. His Kingdom is unlimited, his power* absolute; God give us grace to seek his *glory*; For he will be *glorified* either by us, or upon us; either by us, in the performance of his Commandments; or upon us, in the demonstration of his justice.

Q. Why add we, Amen?

A. Because we desire, all this may be done; for so this word signifies. It is an Hebrew word, which we translate not into any language, but preserve it, as our Saviour gave it. We end our prayers and creed with it, to manifest the assent and consent of all Christians in matters of the highest moment.

Q. How ought we to behave our selves in Prayer?

induci,

induci, multò minùs per tentationem abduci, cum illius gratiæ ſubductio eſt quaſi inductio aut perductio ad tentationem. Tam prompti ſumus ad peccatum, niſi gratia divina nos detineat.

Q. Quæ ultima eſt petitio?

R. Sed libera nos à malo. In duabus prioribus, veniam rogavimus propter errores anteactos, & à futuris ut præſervemur: in hâc autem Deum petimus, ut nos liberet à malo pœnæ, tam pro præſenti, quam pro futuro, & ab immani illo iræ divinæ carnifice, Dæmone.

Q. Cur hæc omnia à Deo petimus?

Q. Quia primum Pater noſter eſt; æquum ergo eſt ut illum adeamus ut adjutorem & liberatorem. 2. Quia omniſufficiens eſt, omnipotens, ut apud Matthæum habetur per modum additionis, Tuum enim eſt regnum potentia, & gloria in ſeculorum ſecula. Regnum illius ſine terminis, potentia infinita. Deus nobis ſuam gratiam largiatur, ut illius nomen glorificemus. Glorificabitur enim à nobis, aut per nos; à nobis in mandatis ſuis perficiendis, aut per nos in pronuntiatione condemnationis noſtræ.

Q. Quare in calce additur, Amen?

R Quia ferventi animo hæc omnia fieri deſideramus; ſic enim hoc verbum ſonat: *e* Verbum Hebræum eſt, quod in aliam linguam non transferimus, ſed retinemus, prout Salvator noſter nobis reliquit. Hoc verbo orationes noſtras & fidei Symbolum concludimus, ut manifeſtetur aſſenſus & conſenſus omnium Chriſtianorum in rebus arduis ac difficillimis.

Q. Quomodo nos gerere oportet inter orandum?

d Mat. 6. 13.

e Sciendũ eſt Amen & Halleluja, quæ nec Latino, nec Barbaro licet in ſuam linguam transferre, Hebreo cunctas gentes vocabulo decantare. Aug. Ep. 78.

A. With all devotion and reverence inward and outward, *meekly kneeling upon our knees.*

Q. *Why must we kneel at our Prayers?*

A. 1. Because it is a gesture best beseeming humble Petitioners. 2. It is a duty proper to prayer. 3. The Church our Mother commands us to kneel at prayers. 4. It is agreeable to the custom of the Ancient Church. 5. It is agreeable to the practice of our Saviour and his Apostles, who alwayes *kneel* or fall flat upon the ground at their prayers. 6. It is Gods due, in the second Commandment. And our Saviour saith, *Thou shalt* WORSHIP *the Lord thy God.* And to *worship God*, is to *kneel down*, or *fall down* before him. These reasons, I hope, will bring us all upon our knees.

Q. *I pray God they may. Thou hast given me good satisfaction in the* Creed, *the* ten Commandments, *and the* Lords Prayer: *now tell me, how many* Sacraments *there be.*

A. Two only; instituted by our blessed Saviour as necessary for the Salvation of all men; to wit, 1. *Baptism*, and 2. The *Lords Supper.*

Q. *What meanst thou by this word* Sacrament?

A. *I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof.*

Q. A *little plainer if you can.*

A. A *Sacrament is an outward and visible* sign or element, *ordained by Christ* to be gi-

R. Omni

R. Omni devotione ac reverentiâ tam externâ quâ internâ, suppliciter flectentes genua.

Q. Quare inter orandum genu flectendum est?

R Primum quia gestus ille maxime decet supplices. 2. *f* Officium videtur orationis maxime proprium. 3. Ecclesia mater nobis imperat genuflexum inter orandum. 4. *g* Congruum videtur moribus Ecclesiæ primitivæ. 5. *h* Factum est ad exemplum Christi & Apostolorum qui semper oravêrunt aut genibus flexis aut corpore in terram prostrato. 6. Deo debitum est, ut patet ex mandato secundo. Et præcipit Salvator noster, *i* quod adorabis Dominum Deum tuum, at *k* Deum adorare est ei adgeniculare aut coram illo procidere. Hæ rationes, sperot, nos omnes ad genuflectendum suadebunt.

Q. Faxi Deus. Optimè respondisti quæstionibus de Symbolo, de decalogo & de Oratione Dominicâ. Dic mihi jam quot sunt Sacramenta?

R. Duo solummodò à benignissimo Salvatore nostro instituta tanquam necessaria ad salutem omnium, viz. Baptismus & cæna Dominica.

Q. Quid vis per hoc verbum Sacramentum?

R. Vellem externum & visibile signum internæ & invisibilis gratiæ, nobis datum & ab ipso Christo institutum, tanquam medium per quod eandem accipimus, & arrha, quod eam sumus accepturi.

Q. Paulò planiùs si possis.

R. Sacramentum est externum & visibile signum aut elementum à Deo institutum noven

f Proprium est orationis officium, Dei veneratio. Ter. de Orat. c. 1

g In oratione ex more genua fleximus, at incubuimus terræ. Aug. de Civit. Dei. l. 22. c. 8.

h Mat. 26. 39. Luc. 22. 41 Act. 7. 60. c. 9. 40. c. 20. 36.

i Mat. 4. 10.

k Vox adorare idem significat, quod prosternere se, incurvare, adgeniculare. Pet. Picherel. de Imag. p. 225.

ven or beſtowed upon *us*, *as a means* whereby we may receive *an inward and ſpiritual grace*. This he gives us as a *pledge*, to *aſſure us*; that as oft as we *receive* this Sacrament, or element, according to *Chriſts* ordinance, ſo oft we receive this grace, which is alwayes conveyed unto us by this *Sacrament*.

Q. *How many parts are there in a Sacrament?*

A. Two, the outward and inward.

Q. *What is the outward part?*

A. The *matter* and *form* appointed and determined by *Chriſt himſelf*.

Q. *What meaneſt thou by* matter?

A. The element or creature, deſigned by *Chriſt* for this or that *Sacrament*.

Q. *What meaneſt thou by the* form?

A. The words appropriated by Chriſt to this or that Sacrament.

Q. *What is the element*, or matter *appropriated to* Baptiſm?

A. *Water*, the pure element of water, without art or mixture.

Q. *What the form*, or words?

A. *I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. *May no Perſon be baptized with other* matter *or* words?

A. No: for Chriſt, who is the author of grace, diſpoſeth of his graces, and the means whereby he conveyeth them unto us. And it is in the power of no Perſon or Perſons, to alter theſe means, unleſs it be alſo in his, or their power to give grace at pleaſure.

Q. *Theſe two then make this a perfect Sacrament.*

A. They do ſo, namely theſe words of bis

bis dari aut offerri, tanquam medium per quod interna & ſpiritualis gratia ad nos derivatur. Hoc nobis dat tanquam pignus depoſitum, quòd quoties hoc Sacramentum accipimus, aut hæc elementa ſecundum Chriſti inſtitutum, toties hanc gratiam accipimus per hoc Sacramentum collatam.

Q. Quot ſunt partes Sacramenti?

R. Duæ, externa & interna.

Q. Quæ eſt pars externa?

R. Materia & forma ab ipſo Chriſto inſtituta & determinata.

Q. Quid vis per hanc materiam?

R. Elementum aut creaturam à Chriſto deſignatam ad hoc vel illud Sacramentum.

Q. Quid vis per formam?

R. Verba appropriata per Chriſtum ad hoc vel illud Sacramentum.

Q. Quod eſt Elementum, aut materia baptiſmi propria?

R. *l* Aqua. Aquæ Elementum purum ſine ullâ mixturâ aut compoſitione.

Q. Quæ forma aut verba appropriata?

R. *m* Baptizo te in nomine Patris, Filii & Spiritus Sancti.

l Joh. 3. 5.

m Mat. 28. 19.

Q. Nemo Baptizandus elemento alio, aut verbis aliis?

R. Non. Chriſtus enim gratiæ largitor diſponit de ſuis donis, & de mediis per quæ ea nobis communicat; neq; in ullius aut ullorum poteſtate hæc media alterare, niſi penes hunc vel hos poteſtas ſit donandi gratiã pro arbitrio.

n Accedat verbum ad elementũ, & fiat Sacramentum. Aug.

Q. Hæc duo itaque perfectum hoc reddunt Sacramentum?

R. Affirmatur. Scilicet hæc verba Chriſti

Christ added to this element, or matter prescribed by *Christ*.

Q. *What is the inward and spiritual grace in Baptism?*

A. A *death unto sin, and a new birth unto righteousness. For being by nature born in sin, and the children of wrath, we are hereby made the children of grace.*

Q. *Thou conceivest then, that all sins are forgiven us in* Baptism.

A. I do so; so that we hinder not this grace by infidelity or impenitence.

Q. *Why are you of this mind?*

A. 1. Because I am taught by the *Nicene Creed*, to *believe one Baptism for the remission of sins.* 2. This Church hath resolved it for a *known truth, that it is certain by Gods word, that children being Baptized, have all things necessary for their salvation, and be undoubtedly saved.* 3. The Scripture assures us, that *Baptism doth now save us, by the Resurrection of Jesus Christ; and that we are saved with the washing of water by the Word.* 4. *That as many of us, as have been baptized into Christ, have put on Christ:* that is, as the *Councel of Nice* expounds it, *we descend foul and unclean into the Laver of Regeneration; but we come forth unspotted, and without sin.*

Q. *What is required of persons to be Baptized?*

A. 1. *Repentance, whereby they forsake sin,* and 2. *Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.*

Q. *Why then are Infants baptized, when by reason of their tender age they cannot perform them.*

huic

huic elemento addita, aut materiæ à Christo definitæ.

Q. Quænam est gratia spiritualis & interna in Baptismo?

R. Ut mortui simus peccato, & regenere-mur ad justitiam. Quoniam o naturâ in pec-catis nati sumus, ac filii iræ, per baptismum facti sumus filii Dei.

Q. Num videtur tibi, quod omnia peccata nostra nobis in baptismo remittuntur?

R. Ità videtur, modo non ponamus obicem huic gratiæ per infidelitatem & impæniten-tiam.

Q. Quare hanc opinionem tueris?

R. Quia edoctus sum primò è Symbolo Ni-cæo confiteri unum baptismum in peccatorum remissionem. 2. Ecclesia nostra docuit pro p indubiâ veritate, quòd è sacris Scripturis constet pueros Baptizatos omnia ad salutem necessaria adeptos esse, & sine dubio sal-vos fieri. 3. Scriptura nos facit certos, quod q Baptismus nos servet per resurrectionem Je-su Christi & r quod servati sumus lavacro a-quæ per verbum: & 4. quod s quotquot ba-tizati sunt in Christum, Christo induti sunt, i.e. ut Concilium Nicæum interpretatur, t de-scendimus impuri ac sordidi in regenerationis lavacrum, at ascendimus puri ac sine labe.

Q. De Baptizandis quid requiritur?

R. Primum pœnitentia per quam peccato va-ledicimus & 2. Fides per quam firmiter cre-dimus promissis Dei in hoc Sacramento factis.

Q. Cur itaque Baptizantur infantes, qui propter ætatem tam tenellam hæc præstare non possunt.

o *Qui bap-tizatur, a-scendit li-beratus à corruptio-nis servi-tute & peccato, fa-ctus filius Dei, & hæ-res ejus gratiæ, co-hæres au-tem Chri-sti, induc-tus ipsum Christum.* *Concil. Nic. Dia-typ. 5.*

p *Rubricâ ante Cate-chismum.*

q 1 Pet. 3. 21.

r Eph. 5. 26.

s Galat. 3. 27.

t *Concil. Nic. Dia-typ. 5.*

A. Yes they do perform them by their ſureties, who promiſe and vow them both in their names, which when they come to age, themſelves are bound to perform.

Q. Is this agreeable to reaſon?

A. It is ſo. It is no more then Gardians do for their wards. When Wards are under age, their Gardians undertake for them, what thoſe wards when they come to age, are bound to perform. Beſides we ſinned in others words and actions; it may well therefore ſtand with reaſon, that we be cleanſed from this ſin, by other mens words and actions.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the ſacrifice of the death of Chriſt, and the benefits which we receive thereby.

Q. What is the outward part, or ſign of the Lords ſupper?

A. Bread and Wine, which the Lord hath command to be received.

Q. This the matter, which the form?

A. The Lord Jeſus in the ſame night that he was betrayed, &c.

Q. What is the inward part or thing ſignified?

A. The body and blood of Chriſt, which are verily and indeed taken, and received of the faithful in the Lords Supper.

Q. What body?

A. That body which was born of the Virgin Mary, and ſuffered upon the Croſs.

Q. Do we receive it after a corporeal manner?

A. No, but after a *ſpiritual manner.*

R. Imò

R. Imò per ſuſceptores ſuos hæc promiſſa ſolvunt, qui ſpondent hæc ac vovent eorum nominibus, quæ, cum ad ætatem maturiorem deventum eſt, ipſi tenentur ad perſolvenda.

Q. Num hoc rationi conſentaneum eſt?

R. Ita. Neq; amplius ſpondent, quam tutores pro pupillis. Cum hæredes adhuc ſunt infantes, cuſtodes pro illis ſpondent id quod pro ſemetipſis hæredes tenentur ad præſtandum, cum ad ætatem virilem pervenerint. Præterea per alios tam verbo quam facto peccavimus. Rationi igitur conſentaneum videtur ut *t* peccatis noſtris mundificemur per aliorum verba aut facta.

t Mat. 26. 1 Cor. 11. 23. &c.

Q. Quare Sacramentum Euchariſtiæ inſtitutum eſt?

R. In perpetuam memoriam oblationis Chriſti in cruce morientis, & beneficiorum quæ exinde conſequuturi ſumus.

Q. Quæ pars externa, aut ſignum viſibile in Cænâ Dominicâ?

R. Panis & Vinum; quæ duo Dominus juſſit ut accipperemus.

Q. Hæc materia eſt: quæ forma?

R. Dominus Jeſus eadem quâ tradebatur nocte, &c.

Q. Quænam eſt pars interna aut res ſignificata?

R. Corpus & Chriſti ſanguis, *u* quæ verè & realiter à fidelibus in Euchariſtiâ accipiuntur & recipiuntur.

u Concludo realiter hoc eſt, verè nobis in cæna dari Chriſti corpus, ut ſit animis noſtris in cibum ſalutarem. Calv. in 1 Cor. 11. 24.

Q. Quale corpus?

R. * Corpus idem quod accepit à Mariâ Virgine.

** Chriſtus nobis offert corpus ipſum in quo paſſus eſt & reſurrexit. Calv. ib.*

Q. An modo corporeo accipimus.

R. Non: Sed modo ſpirituali.

That

That we receive it we believe, but *the manner we know not*, we enquire not after; no more then we enquire after the manner, how Christs humanity was knit to his Deity.

Q. Is the bread transubstantiated into the body of Christ?

A. It is not. Bread it is before consecration; bread at the time of Consecration, and bread after Consecration: but it is the body and blood of Christ only after Consecration,

Q. After what manner do we receive the Body of Christ in this Sacrament?

By faith: as the food is Spiritual so is the manner Spiritual.

Q. What are the benefits whereof we are partakers thereby?

A. *The strengthening and refreshing of our Souls, by the body and blood of Christ, as our bodies are by the Bread and wine.* We are sensible of the one, let us believe the other. For as verily as as our faint and hungry bodies are strengthened, and refreshed, and comforted with bread and wine; so verily is every penitent and faithful Soul strengthned and refreshed, and comforted with the body and blood of *Christ*.

Q. What is required of them which come to the Lords Supper?

A. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life: to have lively faith in Gods mercy through Christ with a thankful remembrance of his death, and be in charity with all men.

Q. This for the inward preparation; what for the outward reverence?

Rem

lem novimus, modum neſcimus, nec de eo quærimus; nihilo magis quam quærimus modum unionis humanitatis Chriſti cum divinitate.

Q. Num panis tranſubſtantiatur in Chriſti corpus?

R. Non eſt. Ante x conſecrationem panis eſt, in y conſecratione panis eſt, & z poſt conſecrationem panis manet. Et tamen poſt conſecrationem a corpus & Chriſti ſanguis eſt.

x 1 Cor. 11.28.
y ib.v.24.
z Ib.v.26.
a Ib.v.24. 25. 29.

Q. Quo modo Chriſti corpus in Sacramento accipimus?

R. Prout cibus Spiritualis eſt: ita modus accipiendi ſpiritualis eſt.

Q. Quæ ſunt beneficia in nos collata per hoc Sacramentum?

R. b Animarum paſtus & ſaginatio per corpus & Chriſti ſanguinem, prout corporibus noſtris accidit à pane & vino. Hoc ſenſu videmus, illud fide credimus. Quoniam tam verè quam corpora noſtra fatiſcentia ac eſurientia roborantur, recreantur ac ſolatium accipiunt à pane & vino: Sic quælibet anima pœnitens, ac fidelis roboratur, recreatur & ſolamen accipit à corpore & Chriſti ſanguine?

b *Intelligo ſubſtantia corporis paſci animas noſtras, uti vere unum efficiamur cum eo. Calvin. in* 1 Cor. 11. 24.

Q. Quid ab illis requiritur qui ad cœnam Domini ſunt acceſſuri?

R. Ut ſeipſos explorent, num ex animo dolerent de peccatis præteritis, in animo habentes pro futuro vitam in melius inſtituere: num fiduciam haberent ſolidam in Dei miſericordiâ cum gratâ mortis ſuæ memoriâ, ac omnes corde ſuo diligerent.

Q. Hæc requiruntur ad extra; quid autem requiritur ad intra?

A. All outward and inward reverence is little enough, when we come to receive the price of Heaven and Earth. By ſome therefore it is called a *dreadful myſtery*; becauſe he that rightly conſiders of it, will not approach to this Table without dread and trembling.

Q. Why ſo?

A. Becauſe there we receive this holy Sacrament either to our ſalvation, or damnation. *If unworthily, we eat and drink damnation to our ſelves*, Whereas *if we would judge our ſelves*, we could not but ſee our own unworthineſs; and then we would certainly endeavour to humble our ſelves, as we ought, both before and at our approach. Thus if we do, *we ſhall not be judged* unworthy *of the Lord*; but receive it to the comfort and ſalvation of our ſouls.

Q. Is not inward reverence ſufficient?

A. He that hath commanded us at all times to *glorifie God in our bodies, and in our ſpirits*, will have us more eſpecially at this time to *glorifie* him in both. Where both may be had; he will have both. The Church our Mother conceives *kneeling*, not only decent, but neceſſary at this time, ſhe therefore hath made this Injunction, that *The Miniſter ſhall deliver the Communion in both kinds to the* PEOPLE KNEELING. The people therefore are to *kneel*.

Q. Is this agreeable to the uſage of the ancient Church?

A. It is ſo, for S. *Auſtin* tells us, that inh is *time no man received, but firſt he kneeled*. And *Chemnitius* a learned Proteſtant ſpeaking of due reverence to be uſed at this time, profeſſeth,

R. Omnis

R. Omnis externa ac interna reverentia nimio minùs multò parum est, quando accepturi sumus pretium redemptionis cœli & terræ, A nonnullis igitur vocatur tremendum mysterium; quia qui seriò pensitat, non accedat ad mensam hanc nisi cum timore at tremore.

Q. *Quid* ita?

R. *Quia* participes sumus hujus Sacramenti aut ad salutem nostram aut condemnationem. *c* Si indignè, edimus & bibimus nobismetipsis damnationem, *Quum d* si nos ipsos dijudicaremus, fieri non possit, quin indignitatem nostram perciperimus, & tum certò certiùs conaremur nos ipsos humillare ante & in accessione ad mensam: quod si facimus, non pro indignis habebimur à Domino, sed accepturi sumus hoc Sacramentum ad gaudium & consolationem animarum nostrarum.

c 1 Cor. 11.29.

d Ib.v.31.

Q. An non reverentia interna sufficiens est?

R. Ille qui nobis mandatum dedit, ut *e* glorificemus Deum in corpore nostro & spiritu nostro, hoc tempore præcipuè à nobis in utroque glorificari voluit. Ubi utrunq; habere possunt, utrunq; habere vult. Ecclesia Mater genuflexum non solum congruum, sed etiam hoc tempore necessarium judicat. Ideo Ministro præcepit ut Eucharistiam populo tradat in manus sub utraq; specie genubus flexis. Populum itaq; genuflectere decet.

e 1 Cor. 6 20.

f *Rubrica immediatè ante Eucharistiæ traditionem.*

g *Nemo illam carnem manducat nisi prius adoraverit.* Aug. in Ps. 98.

Q. Num hoc videtur consentaneum moribus Ecclesiæ primitivæ?

R. Ita videtur. *g* Sanctus enim Augustinus nobis narrat, quod cum ille vixerit, nemo de hâc re nâ participaverat nisi adorando. Et *h* Chemnitius inter Protestantes Vir doctus de re-

h *Chemnit. exam. Concil. Trident. p. 2. c. 5.*

that

that we ought to kneel; adding that *external irreverence* in this action *is the token of a prophane minde.*

Q. Some abſtain for fear of Idolatry.

A. I ſee not how there can be any ſuch danger. We worſhip not bread, but the God of Heaven: neither worſhip we God by the Bread; but by or with that bleſſed Bread and Wine we receive the body and blood of Chriſt, which *preſerves us body and ſoul to eternal life.* And can any man be too good to receive ſuch a bleſſing upon his knees?

Beſides, we acknowledge that *Chriſt* is preſent at this his ſupper, after a more ſpecial and peculiar manner then at other times. If this we believe truely and ſincerely, it cannot, it may not be, but *faith will reverence and adore our Saviour* preſent in this action.

Q. *Is there then no danger in* kneeling?

A. Certainly none. The *danger* is *in not kneeling*; for I have learned of *Chemnitius*, that there is *no true faith* in that communicant *where adoration is wanting.* And Saint *Ambroſe*, and Saint *Auſtin* are reſolute, that *it is ſo far from being a ſin to kneel* at receiving this Sacrament, that it is a ſin *not to kneel.*

Q. *We have done with the ordinary courſe of Cathechizing, and yet there remain two points of S.* Pauls Catechiſm, namely, 1. Repentance from dead works, *and* 2. Impoſition, *or* laying on of hands. *That we may orderly proceed in theſe, tell me firſt, what theſe* dead works are.

A. *Dead works* are ſuch, as by the *Catechiſts* of thoſe time were done, before they

verentiâ

verentiâ quæ tunc temporis debita est, tractans, asserit nos debere genuflectere, superaddens, quod gestus indecorus in hac actione significat animum planè prophanum.

Q. Quidam abstinent metu idololatriæ.

R. Non intelligo hoc periculum adesse. Non enim panem adoramus, sed Deum; neq; illum adoramus in pane: sed per aut in pane aut vino consecratis corpus accipimus & sanguinem Christi: quibus *i* corpus & anima nostra conservantur in vitam æternam. Nunquis autem tam dignus est ut tam grande beneficium accipiat sine flexis genubus? Porrò agnoscimus Christi præsentiam in hâc cænâ, magis peculiari modo quam aliàs. *k* Si hæc verè & ex animo credimus, fieri nec potest nec debet, quin fides Christum in illa actione præsentem veneretur & adoret.

i Verba ante traditionē Eucharist. Populo.

k Chemnit: ibid.

Q. Nullum ne periculum in genu-flectendo?

R. Nullum sane. Periculum est a parte negativâ. Didici naq; è Chemnitio, quod *l* fides non vera fuisset in Communicaturo, si non secuta fuisset invocatio ceu adoratio. *m* Sanctus etiam *Ambrosius* & Sanctus *Augustinus* affirmarunt hoc tam longe a peccato abesse, ut reluentes peccati reos esse judicarunt.

l Chem. ib.

m Ambros. & August. in Ps. 98.

Q. Ad calcem jam pervenimus hujus formulæ usitatæ in Catechizando: Restant tamen adhuc duæ doctrinæ tractandæ *n* è Catechismo Sancti *Pauli* viz. Resipiscentia ab operibus mortuis, & manuum impositio. Ut de his ordine dicamus, primum dic mihi quæ sunt opera mortua?

n Heb. 6. 1.

Hic respexit ad usitatam Catechismi formulam. Calv. in Hebr. 6. 1.

R. Opera ea mortua dicebantur, quæ à Catechumenis facta sunt, antequam in Christo

believed

believed in *Christ*, which being done without faith, and the least relation to Gods glory tended to death. Since *without faith it is impossible to please God*; and without pleasing God no life. These works then are to be repented of by the elder sort, before they repair to *Baptism*.

Q. What is Repentance?

A. It is an hearty sorrow for our sins past accompanied with a change of mind from evil to good, with a resolution by Gods grace to continue in good courses. If thus we *repent, the Kingdom of heaven is at hand.*

Q. What mean you by Imposition of *hands?*

A. It is a sign, or Ceremony, by which and Prayer God conveys his holy Spirit upon those that heretofore were baptized.

Q. Have not persons baptized the Holy Ghost before Confirmation?

A. *Yes*, but not in that measure, nor for the same end.

Q. In what measure, and for what end is the holy Ghost bestowed upon us in Baptism?

A. To wash and cleanse us from sin, from all sin that is in us; that so we may be clean, and pure as *Adam* was, when he came first out of Gods fingers; and that we may be the members of *Christ*.

Q. Why is he given us in Confirmation?

A. That *we may receive strength and defence against all temptations to sin, and against the assaults of the world and the* Devil. *At* Baptism we promised, not to follow any of these, crede-

credebant. Quæ quia ſine fide facta ſunt, aut reſpectu ad Dei gloriam, mortem merebantur. Fieri enim not poteſt *o* abſq; fide ut quis Deo ſit gratus. Et qui Deo gratus non eſt, non meretur vitam. * Hæc itaq; opera à ſenioribus pœnitenda erant, antequam baptiſmum ſuſcepturi erant.

o Heb. 11. 6.

* *Auguſt. de fide & operib. c.* 20.

Q. Quid eſt pœnitentia?

R. Eſt animi contriſtatio propter peccata præterita, cum mentis alteratione à malo ad melius ſtipata, & animo conſtanti, Dei gratiâ auxiliante, ad perſeverandum in bonis operibus. Si ſic *p* reſipiſcamus, nobis appropinquavit regnum Dei.

p Mat. 4. 17.

Q. Quid vis per manuum impoſitionem?

R. Signum eſt aut ceremonia, per quam & ſupplicationem Deus nobis immittit Spiritum Sanctum cordibus illorum, qui baptiſmum acceperunt.

Q. An non baptizati Spiritum Sanctum acceperunt ante Confirmationem?

R. Imò. Sed non in eâdem menſurâ, nec ad eundem finem.

Q. Quâ in menſurâ aut quem ad finem Spiritus Sanctus nobis donatur, in baptiſmo?

R. Ad nos abluendos & purgandos ab inquinamentis, ab omnibus in nobis inquinamentis, ut ita tam puri ac immaculati reddamur quam ipſe Adamus, quum nuperrime è manibus Dei fictus evaſit. Et ut Chriſti membra facti ſimus.

Q. Quare donatur Spiritus Sanctus in Confirmatione?

q Rubricâ ante Confirmationem.

R. Ut *q* vires accipiamus & defenſionem contra omnes peccati inſultus, mundi & Diaboli. In baptiſmo polliciti ſumus, quod hos

nor to be led by them: and in *Confirmation* God ſtrengthens us by his Spirit, that we may make good this promiſe.

Q. Is it not enough to receive the Holy Ghoſt once?

A. No; for *God gives his Spirit, and his graces according to meaſure*; ſome at one time, and ſome at another; ſome by one means, and ſome by another: as it is to be ſeen in Baptiſm, Confirmation, The Lords Supper, and Orders.

Q. Did the Apoſtles receive the holy Ghoſt more then once?

A. It is evident they did. That the *Apoſtles* were *baptized*, no man, I hope, queſtions. And that they received the Holy Ghoſt in *Orders* and *Confirmation*, is manifeſt in Scripture. In *Orders*, S. *John* 20. 22, 23. In *Confirmation*, *Act.* 2. 4. And at each time they received a ſeveral meaſure, or grace of the Holy Ghoſt, and for a ſeveral end.

Q. Did the Apoſtles make uſe of this Rite or Ceremony.

A. They did; as is to be ſeen, *Act.* 8. and *Act.* 19. In the one place S. *Peter* and S. *John*, *laid their hands on the Baptized Samaritans, and they received the Holy Ghoſt.* In the other, S. *Paul laid his hands upon the* baptized *Epheſians, and the holy Ghoſt came on them.* This then is done by our *Biſhops, after the example of the Holy Apoſtles*: And is the ſame with that, *Heb.* 6. 2.

Q. Is this Rite neceſſarily to be continued in the Church of Chriſt?

ductores

ductores nec ſequi, nec ab illis abduci nos pateremur. In confirmatione Deus nos corroborat per Spiritum, ut quod promiſimus, perſolvere poſſimus.

Q. Ergo non ſufficit ſemel accepiſſe Spiritum Sanctum?

R. Non. *r* Deus enim Spiritum ſuum dat, & illius dona ſecundum menſuram: quædam hoc, quædam alio tempore, quædam hoc modo, quædam alio. Ut videre eſt in baptiſmo, confirmatione, cænâ Dominicâ & ſacris Ordinibus.

r Joh.3.34. Eph.4.7. 1 Cor.12. 11.

Q. Num Apoſtoli Spiritum Sanctum accepêre plus quàm ſemel?

R. Manifeſtum eſt. Quod baptizati ſunt, nemo credo inficias ibit: Et quod Spiritum Sanctum acceperunt in ordinatione & Confirmatione æquè clarum è Scripturis, in ordinatione, *John* 20.20,23. in Confirmatione *Act.* 2.4. Totieſq; accepêrunt menſuram, aut donum diverſum Spiritus Sancti & in finem alium.

s Act.8. 17. *t* Act.19. 6.

Q. Num hic ritus aut ceremonia ab Apoſtolis uſurpabatur?

R. Factum eſt; ut conſtat ex Actor. 8. & *s* Act. 19. In loco prius citato *t* Sanctus *Petrus* & Sanctus *Johannes* manus impoſuêrunt Samaritanis baptizatis & Spiritum Sanctum acceperunt. In altero *t* Sanctus *Paulus* manus impoſuit Epheſis baptizatis, & Spiritus Sanctus cecidit ſuper eos. Hoc idem factum eſt *u* ab Epiſcopis noſtris ad Apoſtolorum exemplum. Et * idem eſt cum illo ad Hebr. 6.2.

u In Orat. in confirmatione * Hic unius locus abundè teſtatur hujus Ceremoniæ originem fluxiſſe ab Apoſtolis. Calvin in Heb.6.2.

Q. Num ritus ille neceſſario continuandus in Eccleſiâ Chriſti?

A. Not of neceſſity to ſalvation, but of neceſſity for the obtaining of certain gifts of the Spirit, which cannot ordinarily be acquired but by this means.

Q. *Why is not more care taken, that it be continued?*

A. Our Church hath taken order, that *Children, ſo ſoon as they can ſay the Articles of the Faith, the Lords Prayer, and the ten Commandments, and be further inſtructed in the Catechiſm ſet forth for that purpoſe, be brought to the Biſhop to be confirmed of him, and the Biſhop ſhall confirm them.*

Beſides, it is ordered, that none *SHALL be admitted to the Holy Communion, untill ſuch time as he be confirmed.* Our Church conceives it to be neceſſary, at leaſt by way of *preparation*, for all ſuch as repair to the Lord Table.

Q. *Who are the Miniſters of this bleſſing?*

A. *Biſhops*, and only *Biſhops*. The reaſon is, becauſe the Apoſtles only did it in their time; and *Biſhops* are the only ſucceſſours of the *Apoſtles*.

Q. *Was it not an extraordinary act?*

A. No; but ſuch a bleſſing as is to be retained in the Church of God for the good of his people; that ſo we may increaſe in his holy Spirit more and more, untill we come to his everlaſting Kingdom, AMEN.

We write not theſe things from any Authority *of* commanding, *but for the exerciſe of* profiting. *Aug. Cont. Fauſt. l.* 11. 5.

R. Non

R. Non neceſsitate ſalutis, ſed neceſſitate convenienter impetrandi dona quædam Spiritus, *x* quæ niſi hoc modo, ordinariè impetrari nequeant. *x* Act. 19. 26.

Q. Quare non cautum eſt religioſiùs, ne uſus illius intermittatur?

R. Ab Eccleſiâ cautum eſt, *y* quòd quam primum pueri maternâ linguâ memoriter teneant articulos fidei, orationem Dominicam & præcepta Decalogi, poteruntq reſpondere ad alias quæſtiones Catechiſmi illorum gratiâ editi, ut ad Epiſcopum ad confirmandum ducentur & *z* Epiſcopus illos confirmabit. Porro ſancitur, *a* ut nemo ad Sacroſanctam communionem admittatur, donec confirmatus ſit. Eccleſiæ videtur neceſſarium, per modum præparationis ad minimum, antequam accedant ad menſam Domini. *y* *Rubrica in Baptiſmo publ. & poſt cate-chiſmum.* *z* Ib. *a* *Rubrica poſt con. firmationem nem.*

Q. Qui ſunt hujus doni diſpenſatores?

R. Epiſcopi, & ſolum Epiſcopi. Quia Apoſtoli ſuis temporibus ſoli adminiſtrarunt illud. Epiſcopi autem Apoſtolorum ſucceſſores.

Q. An non actus erat extraordinarius?

R. Non. Sed beneficium tale, quale in perpetuum continuari debet in Eccleſiâ Dei in populi ſui gratiam; ut magis, magiſq; incrementum accipiamus per Spiritum illius Sanctum, donec perveniamus in regnum ſuum ſempiternum. Amen.

Hæc non præcipiendi authoritate, ſed proficiendi exercitatione ſcribuntur à nobis. *Aug. contra Fauſt. l.* 11. *c.* 5.

We cannot be ſecured from this preſent evil world, unleſs, providing our ſelves for the ſalvation *of our* Neighbours, *we* profeſs *with our* mouthes *that faith which we* bear about *with us in our* heart: *which* faith *we ought with a pious and wary* vigilancy *to take* care *for, that it be no way* tainted *in us by the* cunning wiles *and* craft *of* Hereticks. Aug. de fide & Symbolo. c. 1.

A præ-

A præſenti ſæculo maligno ſalvi fieri non poſſumus, niſi & nos ad ſalutem proximorum nitentes, etiam ore profiteamur fidem, quam corde geſtimus: quæ fides ne fraudulentis calliditatibus hæreticorum poſſit in nobis aliquâ ex parte violari, piâ cautâq; vigilantiâ providendum eſt. *Aug. de fide & Symbolo c.* 1.

Morning Prayer.

BLeſſed art thou O Lord God, who turneſt the ſhadow of death into the morning, and reneweſt the face of the Earth, who haſt lightned mine eyes that I ſleep not in death, and haſt delivered me from the errours of the night, for I laid me down, and ſlept, and roſe up again, and thou Lord madeſt me to dwell in ſafety. O Lord out as a night-miſt mine iniquities, ſcater my ſins as a morning cloud, grant that I may become a child of the light and of the day, that I may walk ſoberly, chaſtely, and honeſtly, in the day, vouchſafe to keep me this day without ſin, moreover deliver me from the perils and dangers of this day; ſufficient to the day is the evil of it: teach me to do the thing that pleaſeth thee. Turn away mine eyes leſt they behold vanity; ſet a watch before my mouth; let me do nothing ſhall make my heart ake, or be a ſcandal to me; but let my doings be ſuch as thou mayeſt remember me for good, and ſpare me according to thy mercy. Into thy hands I commend my ſpirit, ſoul and body, for thou haſt created, redeemed, and regenerated them, O Lord thou God of truth.

Our Father, &c.

O Lord our Heavenly Father, Almighty and everlaſting God, which haſt ſafely brought us to the beginning of this day, defend us in the ſame by thy mighty power, and grant that this day we fall into no ſin, neither run into any kinde of danger, but that all our doings may be ordered by thy governance to do alwayes that which is righteous in thy ſight, through Jeſus Chriſt our Lord, Amen.

PRevent us O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy name, and finally by thy mercy obtain everlaſting peace and ſafety, through our Lord Jeſus Chriſt, Amen.

Preces

Preces Matutinæ.

TU Domine Deus noſter benedictus, qui lucem pro mortis umbrâ reddidiſti, & faciem terræ renovâſti, qui oculos meos illuminaſti, ne inter mortuos dormirem, & liberaſti me à noctis terroribus; quoniam in pace procubui, dormivi, iterumque vigilavi: tu enim Domine feciſti ut ſecurè habitem; Iniquitates meas tanquam caliginem nocturnam diſpelle Domine, ac peccata mea tanquam nubem matutinam: Da ut filius ſim lucis & diei; ut ſobriè, caſtè, decorè ambulem in die. Dignare hodiè me ſervare, ne ad ullum declinem peccatum, & ab hujus diei periculis & infortuniis liberare. Sufficit diei ſua vexatio. Doce me, fic voluntatem tuam faciam; averte oculos meos, ne vanitatem videant; os meum cuſtodi, ne permitte mihi quicquam agere, quod mihi ſit cordolio aut dedecori; facta mea ſint talia, ut recorderis mei in bonum, & mihi propitius eſto propter miſericordiam tuam. In manus tuas ſpiritum meum, animam & corpus commendo: Tu enim me creâſti, redemiſti, & regeneraſti. Tu Domine Deus veritatis.

Pater noſter, &c.

O Domine Pater cæleſtis, omnipotens, æterne Deus, qui nos ad principium hujus diei pervenire feciſti, tuâ nos hodiè ſerva virtute, ut in hâc die ad nullum declinemus peccatum, nec ullum incurramus periculum; ſed ſemper ad juſtitiam tuam faciendam omnis noſtra actio tuo moderamine dirigatur. Per Jeſum Chriſtum Dominum noſtrum. Amen.

ACtiones noſtras quæſumus, Domine, aſpirando præveni, & adjuvando proſequere, ut in omnibus noſtris actionibus incæptis, continuatis & in te finitis, ſacroſanctum nomen tuum glorificemus, & tandem tuâ benignitate gaudiis perfruamur æternis. Per Jeſum Chriſtum Dominum noſtrum. Amen.

Almighty

ALmighty Lord and everlasting God, vouchsafe we beseech thee to direct, sanctifie and govern both our hearts and bodies in the wayes of thy Laws, and in the works of thy Commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

LOrd Jesu, I give thee my body, my soul, my substance, my fame, my friends, my liberty and my life: dispose of me and all that is mine as it seemeth best to thee and the glory of thy blessed name, Amen.

THe Lords name be praised from the rising up of the Sun to the going down thereof.

Evening Prayer.

THe Lord hath granted his loving kindness in the day time, and in the night season will I sing of him, and make my prayer to the God of my life. Blessed be thou, O Lord our God, who hast delivered me from the evil of this day, who hast not cut me off as justly I have deserved, who hast given me occasion of praysing thee. Lord I have sinned against thee this day, sinned grievously, wonderfully, and horribly, O Lord, but turn thy face from my sins and put out all my misdeeds; though my misdeeds prevail against me, be merciful to my sins for thy sons sake, and enter not into judgement with thy servant, for in thy sight shall no flesh living be justified, but for the time to come teach me to do the thing that pleaseth thee, and guid me in the way that I should walk; I am a stranger upon the earth, O hide not thy Commandments from me. Give me comfortable repose and sleep this night, and thereby fit me for the works and services of the following day. I will lay me down in peace and take my rest, for it is thou, Lord, only that makest me dwell in safety. Have mercy upon me O Lord now and

Dirigere

DIrigere, & ſanctificare & regere dignare Domine Sancte Pater, omnipotens, æterne Deus corda & corpora noſtra in tua lege & Operibus mandatorum tuorum, ut hic & in æternum, te auxiliante, ſemper ſani corpore, animo ſalvi ſimus, per Jeſum Chriſtum Dominum & Salvatorem noſtrum. *Amen.*

DOmine Jeſu tibi offero corpus meum, animam meam, res meas, nomen meum, amicos meos, libertatem meam ac vitam. Age mecum, meiſq; prout tibi viſum fuerit, & pro ſacroſancti nominis tui gloria. Nomen Domini ſit benedictum ab exortu ſolis uſq; ad occaſum ejus.

Preces Veſpertinæ.

DOminus benignitatem ſuam exercuit per diem; in nocte itaque ei cantabo, & ſupplex orabo Deo vitæ meæ. Benedictus ſis Domine Deus noſter, qui me liberaſti ab hujus diei periculis, nec exſcidiſti animam meam, prout optimo jure meritus ſum; qui mihi occaſionem laudandi benignitatem hodie dediſti. In te Domine hodie peccavi, peccavi graviter, prodigioſè, nefarie, Domine, ut averte faciem tuam à peccatis meis, & omnes iniquitates meas dele. *Peccata mea contra me invaluerunt, miſerere mei propter Filium tuum, & ne intres in judicium cum ſervo tuo; quia omnis caro non juſtificabitur in conſpectu tuo: At pro futuro indica mihi beneplacitum tuum, & me ducas in via recta.* Advena ſum in terris, ne abſconde ſtatuta à conſpectu meo. Da mihi hac nocte requiem & ſomnum placidum quò ad opera & labores ſequentis diei aptior fierem. In pace Domine procumbam & dormiam, quoniam tu Domine ſolus es qui facis me ſecùre habitare. Miſerere mei Domine nunc

at the hour of death. Preſerve me O Lord while I am waking, and defend me when I am ſleeping, that my ſoul may continualy watch for thee, and both body and ſoul may reſt in thy peace for ever and ever, Amen.

Our Father &c.

O Lord our Heavenly Father, Almighty and everliving God, by whoſe providence both the day and the night are governed, vouchſafe, we beſeech thee, as thou haſt this day preſerved us by thy goodneſs, ſo ſtill this night to ſhadow us under the bleſſed wing of thy moſt mighty protection, and to cover us with thy Heavenly mercy, that neither the Prince of darkneſs may have any power over us, nor the works of darkneſs overwhelm us, but that we being armed with thy defence may be preſerved from all adverſities which may hurt the body, and from all wicked thoughts which may aſſault and defile the ſoul, through Jeſus Chriſt our Lord, Amen.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy name ſake turn from us all thoſe evils that we moſt righteouſly have deſerved, and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy hanour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord, Amen.

O Lord we beſeech thee mercifully hear our prayers, and ſpare all thoſe which confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Jeſus Chriſt our Lord Amen.

&

& in hora mortis: ſerva me Domine vigilantem, & tueare me dormientem, ut anima mea ſemper te expectet, & corpus & anima maneant in tua pace per ſecula ſeculorum. *Amen.*

Pater noſter, &c.

DOmine, Pater Cæleſtis, omnipotens & æterne Deus, cujus providentia dies, nocteſq; reguntur, Dignare, te quæſumus, prout per hunc diem ex ſpeciali bonitate nos preſervaſti; ita hâc nocte ut nos abſcondas ſub umbris alarum tuarum, & nos protegas cœleſti tuâ miſericordia: ſic ut nec tenebrarum Rex nobis nocere queat, nec tenebrarum opera nobis dominentur; ſed in tuâ protectione confidentes ab omni adverſatione, quæ corpori nocere poteſt, ſervemur, ac ab omnibus malis cogitationibus que animam inſidientur aut inquinent. Per Jeſum Chriſtum Dominum noſtrum. *Amen.*

INfirmitates noſtras humiliter quæſumus Domine, benignè reſpice, & propter gloriam nominis tui mala omnia, quæ juſtè pro peccatis noſtris meremur, à nobis clementer averte, & præſta ut in cunctis adverſitaribus omnem noſtram fiduciam collocemus in miſericordia tua, & tibi ſemper in puritate vitæ ſerviamus, ad gloriam tui nominis, per unicum Mediatorem noſtrum & Advocatum Jeſum Chriſtum Dominum noſtrum. *Amen.*

O Domine miſericorditer ut preces noſtras audias te rogamus, & parce omnibus illis, qui tibi peccata ſua confiteantur, ut illi quorum conſcientiæ de peccato accuſantur, per clementem tuam condonationem abſolvantur, per Jeſum Chriſtum Dominum noſtrum. *Amen.*

Lighten

LIghten our darkneſs we beſeech thée O Lord and by thy great mercy defend us from all perils and dangers of this night for the love of thy only Son our Saviour Jeſus Chriſt, Amen.

GOD the Father bleſs me, God the Son defend me, God the Holy Ghoſt preſerve me now and ever, Amen.

A Prayer for the King.

ALmighty and everlaſting God, Creator and Lord of all things, give ear we beſeech thee unto our humble prayers, and multiply thy bleſsings upon thy ſervant our Sovereign King Charles, *whom in all lowly devotion we commend unto thy high Majeſty: That he being ſtrengthened with the Faith of* Abraham, *endued with the mildeneſs of Moſes, armed with the magnanimity of* Joſhua, *exalted with the humility of* David, *beautified with the wiſdom of* Solomon *and repleniſhed with the goodneſs of them all, may walk uprightly before thee in the way of righteouſneſs, and like a mighty King may be powerful over his enemies, governing his people with equity, and preſerving the Church with truth and peace, through Jeſus Chriſt our Lord,* Amen.

A Prayer for the Queen.

ALmighty God the Fountain of all mercy, we humbly beſeech thee to pour down the riches of thine abundant goodneſs upon the head of thine hand-maid, our moſt gracious Queen Catherine, *that ſhe being continually beautified with the Royal ornaments of thy heavenly grace, may be Holy and devout as* Heſter, *loving to the King as* Rachel, *fruitful as* Leah, *wiſe as* Rebecca, *faithful and obedient as* Sarah: *and with long life and glory, continuing in her high and Princely eſtate here, ſhe may at laſt be brought to the great happineſs of thine everlaſting eſtate hereafter, through Jeſus Chriſt our Lord,* Amen.

Illumi-

ILlumina quæsumus, Domine Deus tenebras nostras, & totius noctis insidias tua nobis repelle propitius misericordia, per dominum nostrum Jesum Christum. *Amen.*

DEus Pater mihi benedicat, Deus Filius me protegat, Deus Spiritus sanctus me preservet nunc & in secula. *Amen.*

Oratio pro Rege.

OMnipotens & æterne Deus, Creator & gubernator omnium, exaudi nos supplices tuos, & accumula multiplices tuas benedictiones in servum tuum, Dominum nostrum Regem *Carolum*, pro quo humiliter divinæ tuæ Majestati supplices sumus. Da illi *Abrahami* fiduciam, *Moysis* lenitatem, *Josuæ* magnanimitatem, *Davidis* humilitatem, *Solomonis* sapientiam, imò quicquid in illis bonum aut laudabile, quò perfectè ambulet coram te in viis justitiæ, & tanquam Rex potentissimus hostibus dominetur, Populum suum regendo æquitate, & præservando Ecclesiam in veritate & pace, per Jesum Christum, *Amen.*

Oratio pro Reginâ.

OMnipotens Deus, fons omnis misericordiæ, humiliter petimus, ut accongeras luculentissimas bonitatis tuæ divitias supra caput famulæ tuæ, Reginæ nostræ clementissimæ *Catherinæ*; quod induta semper vestimentis Regiis tuæ gratiæ divinæ, pia sit ac religiosa ut *Esther*, Regis amans ut *Rachel*, prolifica ut *Leah*, prudens ut *Rebecca*, fidelis & obsequiosa ut *Sara*, & ut diu fæliciterq; vivat ad perfruendum eminentibus ac regiis suis dignitatibus in hoc seculo, & denuo perveniat ad summam fælicitatem Regni tui Sempiterni, per Jesum Christum Dominum nostrum. *Amen.*

A Pray-

A Prayer for Parents.

ALmighty God, Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named: I give thee most humble thanks for that thou didst of thy divine providence vouchsafe to let me be born of Christian Parents, by whose care I was first brought unto the holy Baptism, and afterwards brought up unto thy holy Religion. I beseech thee, O Blessed God, who art the rewarder of every good work to recompense them their full reward: Even out of the riches of thy bounty and goodness give them peace and plenty, defend them from all dangers both of body and soul: keep them in the stedfastness of the faith and in the obedience of thy holy Commandments; that so having thee their merciful and gentle Father after many happy dayes here in this life, they may at last be brought to life everlasting through Jesus Christ, Amen.

Grace before Meat.

BLess, O Lord, unto us the use of these thy creatures, make us to receive them soberly and thankfully, and serve thee alwayes through Jesus Christ, Amen.

Grace after Meat.

GLory be to thee O Lord, who hast filled our hearts with food and Gladness, fill us with the holy Ghost that we may be plentiful in good works, through Jesus Christ our Lord. Amen.

God save the Church, our King, Queen, and Realms, and send us Faith and Peace in Jesus Christ, Amen.

Grace before Meat.

GOod Lord pardon and forgive us all our sins which make us unworthy of all thy mercies. Bless these thy

Oratio

Oratio pro Parentibus.

OMnipotens Deus, Pater Domini noſtri Jeſu Chriſti, à quo tota cœli ac terræ familia denominatur, maximas tibi gratias habeo, quod mihi permiſſus es à parentibus Chriſtianis naſci, quorum diligenti operâ primitùs perductus ſum ad ſacrum Baptiſmum, ac dein eruditus in Sancto tui cultu. Rogo te Deus ſanctiſſime, qui compenſator clueas omnis boni operis, ut pro hoc his plene ſatisfacias, etiam è bonitatis tuæ theſauro ac amoris: da illis pacem ac rerum omnium copiam: hos preſerva ab omni periculo tam corporis quam animæ; ſerva illos in firmitate fidei & obedientia tuis mandatis ſacroſanctis, ut ita experti te Patrem miſericordem & mitem, poſt annos multos ac fauſtos in hâc vitâ tandem perveniant ad vitam æternam. *Amen.*

Oratio ante Cibum.

BEnedic nobis Domine, & cibis quos accepturi ſumus: fac ut eos ſobrio ac grato animo accipiamus, & tibi ſemper ſerviamus per Dominum noſtrum Jeſum Chriſtum. *Amen.*

Gratiarum Actio.

GRatias agimus tibi Domine, quoniam nos impleviſti cibo & lætitiâ; reple nos ſpiritu tuo ſancto, ut abundantes ſimus in bonis operibus, per Jeſum Chriſtum Dominum noſtrum. *Amen.*

Deus ſervet Eccleſiam, Regem, Reginam, Regnum, & det nobis fidem & pacem in Domino noſtro Jeſu Chriſto.

Oratio ante cibum alia.

COndona Domine benigniſsime, & ignoſce omnibus peccatis noſtris, quæ nos indignos reddunt tuis miſe-

creatures to the use of our bodies, our Bodies to the use of our souls, and blesse both our bodies and souls to thy service for Christ his sake. Amen.

Grace after Meat:

THou, O God, which hast created us by thy power, preserved us by the providence, redeemed us by thy blood, and at this time fed us with thy good creatures, be blessed and praised now and for evermore. Amen. *God save the Church, our King, and Realms, and send us Faith and peace in Jesus Christ.* Amen.

For Devotions at the Sacrament, and other occasions, read [*The Whole Duty of Man.*]

ricordiis

ricordiis; redde hos cibos corporibus noſtris utiles, & corpora noſtra animabus noſtris utilia, & utrumq; ſanctifica in uſum tuum, propter Jeſum Chriſtum. *Amen.*

Gratiarum Actio.

NOmen tuum Domine, qui nos creâſti per potentiam, præſervaſti per providentiam, redemiſti per ſanguinem, & hoc tempore nos ſaginaſti tuis obſoniis, benedictum ſit & laudatum nunc & in ſecula ſeculorum. *Amen.*

Si quis deſideret alias piorum officiorum formulas, perlegat librum cui titulus, *Totum hominis Officium.*

FINIS.

There is lately Printed with Additions, *Priſcianus Naſcens*, or a Key to the Grammar School, Preſenting a familiar *Praxis* on all the Rules of the common *Accidence*, with a plain Introduction into the Rules of *Syntax*, As an aſſiſtant to *Lillies* Grammar, &c. And are to be ſold by *Timothy Garthwait* at the Sign of the Kings-head in *St. Pauls* Chuch-yard.

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